לבות נם לב משתובוני

Numb. 28

Copp down THE

KINGDOMES

VVeckly Intelligencer:

SENTABROAD

To prevent mif-information.

From Tuefdey the 25.0f Indy, to Tuefdey the 1. of Angul. 1643.

Here came forth in print this weeke his Majesties late Protestation before his receiving the Sacrament at Oxford, with this Introduction: His Majesty being to several the Sacrament from the hands of the Archbishop of Armigh, aled these publique expressions, immediately before the blessed Elements, He rose up from his knees, and beckening to Bishop Tiber for a short forbearance, made this Protestation, viz. My Lord, I espiter many resolved Protestants, who may declare to the world the Resolution I doe now make. Thave to the uttermost of my power prepared my soul to become a worthy Receiver, and may I so receive comfort by the blessed Sacrament, as I doe intend the establishment of the true Protestant Religion, as in thood in its beauty, in the happy dayes of Queen Estabers with out any connivance of Popery I blesse God in the midst of the publique

lique distractions, I have still liberty to Communicate; And may this Saccomed be my Damnation, if my heart doe not joyne with my lips in this Protestation.

There came also this weeke out in rying by the Authority of Parliament, a Booke entituled, A Declaration concerning the rife and progresse of the grand Rebellion in Ireland : Wherein Camongot divers other remorkable pallages) are thele tiz. Hage & and 8. But when those mischie your Counels I now only prevalent with his Majelly) found that the Parliament had both discovered and interrupted them in some measure, and that their defigne could be no longer carried on by fraud and fubrilities as before, and had therefore projected this bideous Robellion, then the Lord Gormanstoron, Sir Donneugh Mar Carter, Khigher how Lord Vifcount Kluskery, Nicholas Pinnkt, Uncle to the Earle of Fingall, Sir Roe-bucke Lynch, and Jeffery Brothne & Lawyer (all principall and affive Rebells now in Ireland) and Thomas Bourke (who was, pamed a Commission the late Commission to treate with the Rebells, and whose father, brothers, and kindred are all now in Rebellion) being the chiefelt part of that Popish Committee were consulted and garested at White Hall, land they, or Joine of them, without the privitie of the rest of that Committee, had divers private Conferences with the King, in the Queenes presence, and what Clandestine agreement was made with those Rebels, may easily be imagined, &c. And in Page 9. Mac Mibourt, who was to joyne with the Lord Mac quire for the surprizing the Caltle of Dublin, being taken and examined at the Rack, confessed that the originall of that Rebellion was brought to them out of England by the Irith Committee imployed to his Maielty for redrette of grievances, as by the Examination of James Pieller therewith printed may appeare, And anthe lower end of the same Page, It is the generall profession of the Rebels in all parts of that Kingdome, That the cause of their raling was to preserve his Maiely, and the Queen from being opprest by the Purstan-Parliament, and that it was by their confent, that they knew well the best in England would fide with them, that they had good warrant in black and white for what they did : their calling the English Army Parliament Rogues, and Traytors to the Queene, and teiling them at the beginning of the Rebellion, before any apparance of war here, that ere long they fhould fee England as much in blood, as Ireland then was : That they had their party in England and Scotland, which should keep both Kingdomes to bulie at home, that they should

not send any ayde against them, with a multirude of such like expressions from the Irish of the best quality and degree, as may appeare by the Examinations of Colonell Andeley Mervin, William Stenart, Esquire, and William Stenart, Gentleman therewith printed, and by divers other proofes.

b. Is were debased by the Councell at Dublin. Pa Page 11. Its Master Fepsons Declaration, a man of knowne honour and integrity . At my being at Oxford, finding the Lord Dillon and the Lord Toffe in favour at Courts I acquainted the Lord Faulkland, his Majetties Secretary, that there were two Lords about the King, who to his Majesties great dishonour, and the great discourage ment of his good Subjects, did make use of his Majesties name to encourage the Rebels a ro make this vappeare, I informed that I had feen two Letters fent by the Lord Differ and the Lord Taffe, to the Lord Muskerry, the chiefe manin Rebellion in Munfter, and one of the Irish Committee fent into England, intimering, the though ic did not stand with the conveniency of his Majesties affaires to give him publique countenance a vet that his Majefty Was well pleased with what hee did and would give him thankes for it for necre to that purpose and that if was ready to justifie the same : But though I stayed at Oxford about a week after this discovery made. I never was called to any further accompt, nor any prejudice done to thefe two Lords, but they had the fame freedome in Court 3s before, for ought I could observe or heare to the contrary. At the lower end of shat Page, thus : That fince this dis covery made to the Lord Failkland by Master Frejain, the lame Lord Taffe, one Roche, & William Brint a Lawyer, active Papilts, with Letters from his Majefty went from Oxford

Oxford to Dublin, and upon Thursday before Whitfon? tide, 1643. in the evening (taking with them one Colonel Barry a profest Papisty and pretending for Connaught, flipe away for Kilkenny, where the Tuesday following was a generall Astembly of all the chiefe Rebets, and the Propositions which the Lord Taffe brought from the Rebels were debated by the Councell at Dublin. Pag. 13,14. His Majesty fent a Letter to the Lords Justices and Counfell in Ireland, reproving them for admitting Master Reynobls and Mafter Goodwin (who were fent over by authority of both houses of Parliament with treasure and ammumition to expedite the war against the Rebels) for being privy to their proceedings, and charged the Lords Justices and Councell (in the faid Letter) to take care these men Hid not fow fedition. Page 15. And the Commons in Parliament cannot conceive what is meant by fowing fedition, unleffe to ftir up and incite the English Souldiers in pay of the Parliament, to proceed vigoroufly against those bloody Irish Rebels, be construed as a sowing of sedition amongst his Majesties good Subjects. Page 13. That the Irish Rebels which the Country people in Cheshire seifed on at their landing, and were referred from them by his Majesties forces, and brought to Chester, were there accufed by severall of those poore English, who fled from Ireland to Chester for refuge, to be the persons (who cut their husbands throats, others, that they ripped up their Childrens bowels, and yet thefe Villaines are entertained in his Majesties pay at Chester, and those that rooke them are imprisoned. Page 16, 17. The Lord Mobion, Sir Ralph Hopton and others, by authority derived to them under the great Seale of England, did seise on (amongst other Ships) the Michael of London, and another Ship belong-

has to William withe of Dover, the one laden with Hides by Faha Davis Commissary for tifter, and bound for France to be converted into Corne for reliefe of the poore Protestants, and the other laden by him with Wines for reliefe of Carick fergis. yet notwithstanding they seised the Ships, and disposed of the goods, and would not permit any part of them to got to the refiefe of the Protestants in Iteland : so did his Majesties forces by Land feffe upon the Traine of Artillery, fix hundred fuits of Clothes, and other provisions going to Chefter for Ireland, and likewise his Majesty by speciall Command font for over the most eminent Commanders from the service in Ireland, apainst the Papists there, to be imployed here against the Protestants. And the Rebels in Ireland give like Command, not to meddle with any Ship at Sea, that hath Commission from the King, but to feife all Ships that are imployed by the Parliament. Page 17. That the Earle of Antrim, a notorious Rebell. had been with the Queen at Yorke a long time from whence he was fent to the Rebels in Ulster, and had ammunition affigned him by the Queenes directions, as appeares by a Letter winten by Sergeam Major Roffe, to that Apostate Sir Hugh Cholmler, at the defire of Mafter Henry Fermin : And Page 18. What Relation (Mafter Fermin hath to the Queen, is well known to the world. And that it may appeare to the world from whence all our calamities and miferies doe proceed, It appeares to be Catrom the Queen, as by the Letters, and the Earle of Newcastles Passe to so notorious a Rebell is evident; which were found in the pocker of the Earle of Antrim, and as Mafter Steuert, servant to the faid Earle confessed, that as the Armes and Ammunition were furnished by the Queenes Command. fo that he doubts not but the E. of Antrims imployment was directed by her Majesty: And the Earle himselfe confesses his Instruction was to make a peace with the Rebells. Page 20. Fit ?

It is thus expressed: But yet to come neerer home, The House of Commons (amongst a numerous company of poofes of this kind, 100 many to be related) shall conclude with the testimony of John Dod late Minister of Gods word at Annegeliffe in Ireland, who was examined at the Bar of the House of Commons (whose examination is at large set forth in the Declaration) and testifieth the great number of Irish Rebells at Oxford, fets downe the Perfons of note by name whom he hath feene in actual Rebellion in Ireland, both Lords, Knights, Gentelmen, Commanders, Franciscan Friers, Jesuits, and Priests, who are entertained in Command at Oxford, as also averring a great part of the Kings lifeguard to be Irifh, and that for one fermon there are 4. Masses said in Oxford . Page 27. No marvaile then , that although the Rebells had most impudently stiled themselves the Queenes Army, and profest the cause of their rifing was to maintaine the Kings Prerogative, and the Queenes Religion, against the Puritan Parliament of England: And that thereupon both Houses of Parliament did humbly and earnestly advise his Mais flyto wipe away this dangerous feandall, by proclaiming them Rebells and Traytors to his Maiefly and the Crown of England. which then would have mated and weakened the Conspirators in the beginning, and have engouraged both the Parliament here and good people there, the more vigorously to have opposed their proceedings, yet fuch was the power of those Conneells, that no Proclamation was fet forth to that purpose, till almost three moneths after the breaking out of this Rebellion, and then command given, that but forty should be Printed, nor they published, till further directions should be given by his Majestie: Pag. 22. And therefore the House of Commons abundantly satisfied in their owne consciences and judgements of the truth hereof (though with deepe forrow and amazement) cannot but declare to the world, that by all these concurring circumstances, and convincing proofes (to which nothing can be be added, fave a witnesse, to confesse he was present at the making of the baggine, which no man will expect in a Conspiracy of this horridand high importance) that this unheard of, and monstrous Rebellion in Ireland, was prejected, inched, and assisted, by those Councells, now onely prevalent with his Majesty.

me

this

ony

Iro-

Or.S

and

vne

Ré-

an-

red

the

al-

the

in-

nft

oth

12-

em

nd.

ors

efe

cd

ls,

oft

nd

01

ńs

a-

KS

it)

ng

an be And as a further testimony that is the Roman Catholiche Cane, which the Kings Forces do fight for, what ever the Counsell about the King present, here is a further evidence thereof, viz. The examination of Henry Mathyes, taken before Sir Editard Boyes Knight; and others at Dover, who saith; That on Thursday last, being the 26. day of July instant, he then being at Bruges in Flanders, heard Proclamation made in Durch, which he will be recommended with That all people within the City, that would goe to the Governments house, and give any money to maintaine the Roman Catholiques in England, they should have their money repaid them agains in a years time with many thanks.

The last thing of Note that came out in print this weeke; was a Proclasimation in the Kings name, commanding all his loving Subjects to staye the City of London, and to suffer no provisions of victualls or other things to be hrought to London under a great penalty; now that all Plots do saide to take effect against the City, the Popish Instruments at Court prevaile for shis? Proclamation (though a simple one) for surely the City will not staye to death because the great Seale bids them; which brings with it nothing but paper bullets, neither will they want, if the Malignants have it, who in this case are involved in the same danger, so tender of them they are at Oxford, that they care not if the Malignants be stayed and hanged, so that she Papilts, and Irish Rebells at Oxford have their ends.

This Weeke hath produced little newes, fave what is in Print, yet you may observe thus much, that the Lords (fince this unheard of kinde of Proclamation to starve them, the City and Kingdome) have passed an Ordenance to give the Lord Mayor and Militia power over all persons within the line of Communication, whereby the Malignants will be suddenly discovered, and offermed, the City purged of dangerous persons, and 5000 more to be charged to doe durie at the Outwarkes. The Lords rested not here (longuage, they are of the preservation of the City against this threatning Proclamation) for they have beene pleased to iowne with the House of Commons; to appoint the Lord Mayor and two Sheriffes of Lordon to take the charge of the Tower, that noble Gentleman, and careful servant of the Parliament, Sir Jahr Compers going over beyond Sea for a few moneths.

Likewifos

Likewife the Lords have agreed, that Sir William Waller shall command in chiefe the City Forces, and the new additional Forces to be railed, salvading mate to his Excellency the Earle of Estex, whose successe of lare hathous beene answerable to his Excellencies desires, who in hearty affection to the Parliament and Kingdome bath shewed himselfe inferiour to none, but the visitation by sicknesse, hath much weakened his Forces, that he is now returning to Windser, leaving a Gransson in Aylesbury. And his Excellency hath sent Propositions to the Parliament for Recruting his Army, which is of absolute necessary, & yet the raysing of the new Army mast not be neglected.

There is a Ship brought up the river of Thames, burden 300. tunne, laden with Armes and Annuunition from Denmarke, bound for Newcastle, taken within a league of Tinmouth, the Commander of the Ship a Papist by his owne confession, and that he was to go to Newcastle? yet so big in his words, as if he were the greatest Prince in the world, and that which he pretends to be his countenance, is a Letter from the King of Denmarke, that the goods are that Kings, but the Parliament hath given directions to Inventory the goods, there being neere upon 8000. Armes in her, as is conceived, and will give a good account for their so doing to the King of Denmarke, so that no English Merchanisestate shall suffer there for this so just an action: If the French King, the States of Hollind, or any other doe send armes to be delivered at a particular place in Arches against the Parliament, and by consequence against the King (as this case was) they could not but expect the Ship and Armes should be lessed by the Parliament, if they could get them within their power,

For Bristoll, in plaine English it is surrendred, neither by storning, nor by starring it, for three moneths provision was in the Castle for 2000 men, and forty pieces of Ordenance mounted, which commands the Towne: And unlesse the Sc. appeared in the bu-

finesse, it is admired how it should be loft.

It is certified out of Lincolnshire, that on Friday last, Sir John Meldrom and Colonell Cromwell had a fore fight with the besiegers of Gainsbrough, yet at List, though with mighty disadvantages raised the siege, and relieved that noble Lord Willoughly with chose things he wanted, and they had not been long in Town; but word was brought that Ganerali King was neere at hand with fresh forces, whereupon a fortone hope ishied out, and fought with them, but were enforced to retreate in some disorder to the Towne, with tolle of three men. In the first fight Colonell Cavendish was staine, and a great many Genelemen of quality, besides those that were lost in Quagnires: At the second sight many fell, and severall Letters speake that Generall King himselfe is staine? In valiant Colonell Cronwells march to the reliefe of the Lord Willoughby, he sought with the enemy at Burleigh house neere stamford, and tooke these prisoners following, two hundred and stry whereof are brought up to London, 177.

Sir Wingheld Rodenham, Knight, high Sheriffe of Rutland, Capt. Io Chaworth. Cipt. Phil Welby. Cap. Ger. Sheffield. Cap. Corney. Major Bathe. Lieux. Wooleffon. Corner. Viver. Lieux. King. Cap Nicholfon. Corner Colby. Major Bodenham. Capt. Wile. Kirkham. Cap. Nicholfon. Corner Chatteris. Lieux. Claughton. Corner Carchive of Cap Woodford. Corner Umphrey. Cap. Pig. Withat leaft to, other Commanders and

Officers, belides Gentlemen, and 140 common Prifoners.

This is Licensed and Enterdin the Hall booke according to order more than

Printed by G. Biftep, and R. White.

MERCURIUS AULICUS.

Communicating the Intelligence and affaires of the Court, to the reft of the King Done.

The nine and twentiers VVecke.

The STANDAR POR SECOND



Ou heard Jah weeke of a Letter written to the remaining parry in the bloufe of Common, from the Earle of Effer; and of the hears that grew upon it; few being willing to give eare to his perswalians for a Treaty; others declaring, that if he had a minds to lay downe Armes; here

should let them know it, and they would finde men of is great abilities to pursue the warre. And it was after certified, that on a following debate about those Letters on the morrow after, another clause was cavilled at with a greater vehemency. For whereas it was added for in the Letters now in Print doth at full appears) that if the King refused the Treaty. He should be moved to absent himselfe out of the fight for the preservation of His Person; Master Marry (out of his was added the King would not withdraw, but put his finger to be cut, they could not below it; what was that to them? which (I must sell ye) passed the House without the least check or censure: And it seemes

(376)

they would faine have His Majestie once more within the reach of their Cannon, in hope to take a better aime at him then they did before: and then impute it to himselfe for fighting to save

his life and Crowne, against the enemies of both.

It was advertifed alforthat the Rempant in the Lower House had refumed the businesse of the Great Seale, and were very importunate with the Lords to joyne with them in it, and preffed the point upon them to eagerly, that at the last it was delivered for a breach of Priviledge, that the Lords fould refuse their confents unto a thing of fo great concernment, which had beene fo deliberately debated, and fo unanimously agreed on in the House of Commons. The Lords before had joyned with the House of Commone in voting it a breach of Priviledge for the Kings Majeftie, to refuse his affent to any thing which the two Houses had concluded on, and proposed unto him; and now tis made a breach of Priviledge, that their Lordships should not readily fubmit their judgements to all fuch propolitions, as by the Lower House are presented to them. So finely are they punished in their owne inventions. And it was also certified that an Order was made on Munday last, prohibiting His Majestics lafrices of Affile from going their circuits, according to the laus dable and ancient customes of this Realme: perhaps to make them flay at home till the new Scale be made, and then to iffine out their Commissions under the Great Scale of New- England, to let the Subjects fee in one generall view the greatnesse of that treasonable authority which they have tooke unto them-

It was also signified this day, that seeing the subsidiary Army which they hoped to raise in the Citie by the helpe of Isaac and his faction, came but slowly forwards; there were some motives thought on to endeare the businesse, and recommended to the Citizens at Merchant-Taylors Hall, where they were affembled. The motives were, that the Army to be raised (if it were done speedily) would a draw on the businesse of the Great Scale, (for it seemes their Lordships must be forced to it, as formerly they were to other matters.) a. It would further and promote the impeachment of the Queene, for the villaines dare

ch

cy

ve

٨

é.

10

6

of

-

e

not profequite their flanders against the Quanw, till they comcrive themselves of sufficient strength to subdue the KING.) 2. It will bring in all the Lands of Biftons, Deanes, and Chap. ters, towards the fatufying of the debt contracted with the Citie by the Parliament, (and then how many of the good Members of both Houses would be deceived, who have long hoped to mend their broken estates by the spoyle of the Church. And 4. That it would very much advance Gode canfo , (yes that it would) and be of great importance to the good of the Kingdome (which never was in a condition like to be undone, till thefe men tooke upon them to doe good unto it.) But it was fiend fied withall that these deepe motives and inducements prevailed but little upon those men, who did not come prepared be fore hand to promote the worke : and the great Army fo much talked of is like to fall exceeding thort of expectation, if it come to any thing at all. Infomuch that Mafter Strade and others whom it did concerne, were faine to move in the Lemer House on Friday laft to passe an Ordinance that such as would lift themfelves for Men, Horfe, or Money, to ferve under the Barle of Effex, the Lord Fairefax, or Sir William Waller, Thould doe an acceptable fervice to the Commonwealth, and have the lique fairb mortgaged for their reimboursement. A course as little like to take effect, as the former practile.

che marytole, whomely, define works of which of the second or their

This day came out a Proclamation bearing date the 7" of this present fully, declaring His Majesties grace to the Mariner; and Sea men . In which His Majestie doth declare and publish, that the Barle of Warnicke and his adherents have no authority from His Majestie for carrying any of the said Ships to Sea, that they are guilty of high Treason for so doing by the knowne Lawes of the Land; which signified, His Majestie ext offereth His gracious and free pardon to all those Captaines. Lieutenants, and other Officers; and also to all Mariners and others imployed in any of the said Ships (the Earle of Warnicke excepted onely) who upon notice of this His Proclamation, shall

Northampton,

ed His use and in His name, cause or affift the feiting of those Ships in which they ferve, or are imployed, and carry them to His Maleflies Port of Fulawarth, under the command of the Ga-Ale of Pendenni; which His Majeftic commands to be pertonmed by the Commanders and others in the faid Ships refpe-Gively whom He doth also authorize to feize upon all fuch of thall oppose His Majesties commands in any of the faid Ships. and to commit them unto cultody to be disposed of as His Majeffie shall hereafter appoint : His Majeffie promiting upon the bringing in of any of the faid Ships, to discharge all Arrerages due and ampaid to any of them, according to the wages promifed them by the two Houses of Parliament ; and that the effects of fact as thall to oppose, thall be distributed amongst fuch othere in the faid Ships, as shall faithfully obey His commande herein, belides fach other rewards as His Ma jeille final bellow upon them : and further, that if any of the perfore afore laid have beene or shall be plundered or spoyled of their estates for their obedience to His Majestie, that he will cause satisfaction to be made unto them out of the effects of those who either have beene Actors in the fame, or have bought any of the goods to plundered; and also that fuch Officers and other persons who shall be obedient to these His Majestics commands, shall have a fetled enterrainment in the fine Ships and places which they now hold, whom His Majestic will imploy under Sir John Pennington, for the apprehending the Ships and goods of those who doe rebellioully frand out against Him, and shall have a third part of all goods to taken from the Rebels , to be thered amongs them.

This day were brought to Towne in tellimony of those figurall victories, which this Majesties Forces in the west had lately gotten on the Redels, to the number of 48 Colours and Coronets of Marke, which had been taken at severall times; 19 Brasse Peeces of Ordnance, & 500 Prisoners or thereabouts: the residue of the Prisonershaving taken outh not to serve any more against his Majestie, and many of them being entertained in His Majestie, and many of them being entertained in His Majesties army. And the same day it was advertised, that the Earle of Essen was come backe from Brasseshies towards

Northampton,

prorhampson, but with very little increase (If any Jos his broken forces: a great part of his horse which were sent away to the aid of water, partaking of his generall deseate and not yet returned.

or I committee to the Thirty Table to the second of the second

It was advertised from London, that a letter was brought on Tuesday laft unto the Houses from the Towne of Manchefer, bearing date the o day of this present July, in which was fignified, that they had received a letter from the Earle of Newrofile commanding them to give up the Towne, which hithereothey had refused; but that they were in so great want of men, powder and other Ammunition; that if his Lording Mould befrege them before the coming of supplies, they could not possibly make refiltance; and that it was ordered thereupon that a convenient quantity of Cannon, powder and Ammunition frould be lent unto them (if they knew either where to have it, or which way to lend it;) but for supplies of money, there was no course taken, the Houses having somewhat else to doe with Money, then to lend it thither. And it was certified this day that the Earle of Newcaftle was pollefied of Beverly, and had to blocked up Hall on that fide, that though the Houfee had made the Lord Fairefas governour of the Towne (in confideration of his desperate condition) yet he could find no way out of it, to annoy the Country.

It was certified from Lordon also, that the odious bill for the excise was perfected and brought up to the House of Lords, on Wednesday, who were much troubled what to do in it. not so much for the thing it selfs (for that had beene determined of before by the Principall leaders) but that they knew not whom to trust in it, for feare lest the Receivers (when you Lord Say put in, out of an hone to have the naming of the men) might become was forever. And there was very good reason why that point should be so much stood on. For whereas it was ordered that rooted should be sent presently to Sir William Waller to be issued out by the Collectors for aistrosse which were supposed.

(380)

poled to have fo much money in their hands it did appearen pon examination of his bookes, that of 170001 which had been received fince the laft reckoning, 7000l onely could be accompted for the odd 1 0000l which was defigned for the great Conquerour being paid by warrant from the good Lord Say (fo faithfull a fleward be is growne for this new Republique) but for what use and service was not there expressed. And it was fignified also in the faid letters, that the Committee of both Houses for raising a onies being at the Orphan chamber at the Guildhall (for neither the Fatherlelle nor the Widow fcapes them) to promote that bufineffe; besides the little hopes they had to advance their fummes, were much diffurbed by many of the cirie Commanders, who came thither to demand their pays which they did in so tumultnous a tnanner, that Alderman Gibs who was fent unto them, told them that to appeale their fury he would move the Committee that they might have helfe their pay in hand, and take the publique faith for the remainder. To which when answer was returned, that they would be no longer fooled with the Publique faith, andthat fome of the Committee faid, that then they might lay downe their Commissions : the inraged Officers made reply, that whofoever tookeshew up fould take them with a (word in their entre and thereupon fo rudely prefied in the Chamber, that (wicked weetches as they were) they put my Lord Say and Mafter Pym into fuch a fright, that they were faine to leave the place, and betooke themselves unto their Coaches.

For other matters it was certified, that Sir John Horbam was brought priloner as farre as Tilbury, and that from thence he writ unto the House of Common that he might be brought to London by water, privately, to avoyd the fight (though not the speech) of offended people; which was granted though he paid deare for it; is being ordered withall, that his trunkes should be opened, and this mony, plate, and other riches be confidented to the use of the Commonwealth; if ought there were left unplundered that the Earle of Especial hearing what debates were raised on his former letter,, and of the descant made upon it by Sir Henry Vane the Yonger, and such mighty sword men, had

Writ

6

32

b

writ another letter to the Lower House, fignifying that he had fent back their members to them (that is to fay Sir Philip Stapleron, Mafter Goodwin &c. who were appointed for his overfeers) because he understood that they had a thinne house of it. and could not spare such worthy Gentlementbut if they would be pleased to spare Sir Remy Vane, and that he durit foyne with him they would prefently march hand in hand together to the Gates of Oxford: that upon Thuriday laft the Lower House had capfed letters and inftroctions to be written to invite the Scots to come unto their aid with 10000 Foot and 1000 Horfe; and therewith lettersunto Generall Loft, whom they have made the Generall of all their forces for the Northern parts, affigning him the fequentrations, and forfeited effects in the foure Northerne Counties to pay his army; and binding themselves not to make any truce or peace without his consent and that they fent those letters and instructions to the Lord; whom they defired to give a quick dispatch to thole great affaires. So eagerly are they bene to haften on the generall raine, that willingly they would not brooke the least delay. Finally that to gratifie Sir William Waller for his many fervices, they had paffed an Ordinance giving him power to make and confirme leales of the office of cheife Buster of England (a place of good profit and credit both;) but 'tis conceived the Tenants will have more wit, then to part with their mony for that which they shall never drinke forsindeed hee hath no power to make, nor they to hold but by Act of Partiament.

WIDNESDAY. July 19.

It was certified this day, that according to directions from the prevailing parter in the two Hones, for fending all the aid they could from Parafasanth and other places of the point, to the aid of Sir William Walter. M. Norton of Santa Lothe great incendiary of that Country, being made a Colonell amongst the Rebels, Simberge and others having the command of some Troopes of horse, made towards Wineboster; which (now the third time) they plundered of all the Armes remaining in the Towne.

(182)

Towns, and of fuch hories as they met with. From thence they went to Salifbury (whither they came on Thursday laft) (cized on such Armes and Horse as the place afforded, brake inco the houses of the Prebendaries, not sparing the very servanta clothes; and feized on 80 or thereabouts, being the rents due to an Hefiteall of poore people, of which one of the Probende is the Governour, and thereby sterving these poore wretches. That done, they marched towards the Device to joyne with Waller; but hearing how the world went with him, they tooke their courfero Wardenr Caffle, and fo to Welson ; from whence they feemed to threaten a feeond vifit upon Salisbary. Barthe inhabitants being informed before of the defeate of watlers Army, and knowing that there was no more feare of him. began to thinke of making preparations for their owne defences If Norten and his fellow Planderers (hould againe attempt them. Which coming to the cares of the valiant Colonell, he fetcht his compafie more about and fo recovered Hamphire by a lafer way; becanie (to him) the furthoff way about was the west way be

It was advertifed this day also, that Waller feeing an im fibility of verniting his Forces in the West, or making good the places of importance there, that first quitted Bath (which was prefently possessed by His Majestics Army: and fearing to be walledup in Briffel, had fortooke that also, and was stolne thence with the remainder of his horfe, fome faid to Portf month, othersthought towards London, but as it after proved, to Warmiche, to the great gricle no doubt of the good people of Landen, who have defigned him Generall of the City Army, which they have in project, affoone as it is raifed and made ready for him. And it was also said, that the Major and Citizens of Briffel, had fent a mellage to Prince Maurice, fignifying that if his Highnesse would fend some Forces to the City, they would make no reliftance, being ready to submit the same unto his Majestie. The sent Serj. Major Garen with two Troopen of Wallers horse had for sooke their Generall, and yeilded themselves unto his Highnesse. The consequence and effect hereof we shall knowe more certainely within little time. Service of Alberta Co.

THURSDAY.

THUESDAY. July 20.

It was advertised from London, that the Earle of Effex is become of to little trust and credit in the House of Commons, that whereas he had displaced one Infeeling who was Governour of the Ifle of Ely; the Houses had restored him to his charge againe, and ordered him to goe downe thither and possesse it, left the Kings Forces should doe it for them: that the Affeffement of 200000' per menfem, which before you heard of (the time and payment of it being new expired) is to be put in force againe over all the Kingdome for two moneths, beginning on the first of August (so little hopes have the infarmated Subjects of ever being freed from these heavie pressures under this new government) with an exception of their City of London, (which they dare not displease) in regard the burden lay to hard upon them the day before: that the Ordinance for the excise passed the Lords House on Saturday last, with so great an easinesse that it was neither read nor reported to them; that it is to begin upon the 20. of this moneth, Alderman Langham, a man of my Lord Sayes naming appointed the fole treasurer for it; that the Vineners, Brewers, and Tobacco fellers petitioning the Lords against it, could not be admitted to speake in their owne behalfe; and that this bufineffe being of to generall concernement to the Subject in his goods and property, was acted and determined by five Lords onely (being all that were prefent in the House) that is to fay, the Earles of Manchefter, Rutland, Denbigh, Bullingbroke, and the cheife Architect thereof, the good Lord Say; that Master Greene a man imployed by them about the Navie, bath certified the House, that there is 200000 in arreir due to the Mariners and other Officers (what becomes then of all those vast fummes of money which have beene levied of the Subject under that pretence?) and that the Mariners will be of little use to them in their navall matters, if speedily there be not course taken for their contentment (which is hard to doe;) that a new . Committee being appointed for a reverse of those who had before beene charged with the ao part, doth as much torment the Kkk

(386 X

estates of the best and infatuated Citizens, as the new Covenant doth the consciences of more sobsession: and finally (that the life of the poore subject may be inno more fasety then his goods and liberty) it is concluded and agreed on in the House of Commons, that the Lady Aubiense and one Master Goodfall, shall be tried by Marrialt Law, immediately, as having had an hand in that dangerous plot (of reducing the Kings Subjects to their duty) for which Master Tomphins and Master Chaloner are

already mardered.

This day we were advertised, that the Warnicke Sire men who by the threats of Parefer, and Teffen, and the reft of that sedicious Committee in Coventry, were summoned by ware rants (read in all Churches thereabouts) to appears on Danfmore-heath to oppose that accurled Popish Army of the Queenes .. (for fo the villaines filed it) and not to fasto upon paine of death, The Country people having beene so awed by the Rebels Forces in Covery and their other Garrisons of that County, did forfeare of mischeife meete in great numbers from severall parts, on the place appointed: but when they came thisher. they foone difperfed themfelves to their own homes seaine, being refolved, as they protefled, not to fight against Her Majeflies Forces. And fince Her Majettie is paffed fafely through chose parts without any encounter made by those terrible threatners; They domineere and plunder (knowing their time is short) bragging that all those parts are now their owne, and that there is no more feare of the Queenes or Prince Ruperte Forces to crouble them.

This day also we had intelligence that the Rebells in Dorfers fine (under the conduct of that sagacious Knight Sir Walter-Parle) had a second time besieged Corfe Castle in the Isle of Purbeck, resolving to batter it downe with their ordnance, two-whereof carry a bullet of 361 weight, but captaine Robert Lawrence who (by the appointment of the Lord Marquesse of Heresford) commands the Castle for his Majesty is resolved to die in the place before Sir Walter shall obtaine entrance, having alseady bravely beaten the Rebells off in their first siege, and killed 3 of their Camponeers without loss of one man, though the Re-

bels

e

9-

í

n

0

e.

.

bels know the Capsaine hath not 100 men in the Callie not any Ordnance- and therefore in sevenge Six Walter test a parter to Six Bilward Lawrence his Houle (the Captaines Father) which he plundered to as he left onely the walls flanding, fode eing his Ludy into the woods to fave her life, where the cannot find more to large company then there the left at home.

It was advertised from thence also, that upon Monday flaft, an Ordinance was puffed for compelling every man abac made use of Sex coles to adventure so much in the expedition, intended (asiciogiven out) against Now-coffe, as the used yearely to expend on that commodity; which doth extremely difcontent the exhaulted Citizens; and that the fame day the obedient Lords gave their affent unto the Lesters and infructions to be fent to Scotland, altering fome few of the condition ons : and ordered, that the Earle of Rasland and the Lord Grey of Wark frould be fent thicher for that House, and that this last for his refufall to conforme unto that appointment, is committed Priloner to the Tower, and yet the first dispensed with on the like refufall : that upon Tuefday, there being not above forty in the Lower-Honfe, they voted a leavie of fix thousand Horfe to be ruifed in Middlefex, and fome of the next adjoyning Counties; which wife men thinke to be a golden dreame of impossibilities: and (which is newes indeed) that the Balfud fingers were that day heard to fing fome Ballads in commendation of the King; and dispraise of the two Houses; which trivial circumstance shewes that there is a declination of then dreadfull power, which formerly awed and keps uneder all degrees of people.

FRIDAY. Juhiot.

It was advertised from Exerer, by letters from the noble Colonel Digby the eighth of this present Moneth, that His Majeshies Forces which lie before it have blocked it up from all provisions and intelligence, keeping it in continual Alarmes and bickerings; and have made themselves masters of the west side of the towne, in which they have tooke the Church of Kkk a

(398)

S'Thomas the Apostle, the Prison being a very strong house! an Inne called the East-Indies (being all within Musket shot of the City) and were in a good way of getting the Bridge into the City, being come close to it. In which attempts, they fped fo fortunately beyond expectation, that though the Rebels made about three hundred (hot at them from the towne with their great Ordnance, yet there was onely ten flain on His Majesties partie, and but one man burt. And it was certified in the faid Letters, that at the meeting which His Majesties good Subjects of Cornwall, and others the Commissioners from His Majesties Army had with the Gentlemen and Clergie of Devonfire, on Monday the third of this present July (of which you had some intimation in the twenty seventh Week of this Mereuriu) the Propolitions made by the Cornift Commissioners to those of Deven were approved of, and agreed unto ; but being fent to Exeter, were oblimately refused by that factious City : which hath much aliened the Affections of the Countrey from them, infomuch that they refolve not to affift them any longer in their unpeaceable and rebellious courses : as also, that though the Rebels had neare 1000 Foot and Dragoons in Totneffe, they could doe no hurt unto the businesse; His Majesties Commanders having fent 1000 Horse and Dragoones to waite upon them, and keepe them from beating on their Quarters, to the disturbance of the work which they had in hand, and which they were so gallantly resolved upon that they intended every man, either to take the Towne, or to die before it.

This day came out a Proclamation dated July 17. probibiting all entercourse of Trade betwiest the City of London, and enter parts of the Kingdome. In which His Majestic still takes notice of a former Proclamation bearing date the 8th of December last, declaring His Majesties Royall pleasure, That there should be no stop or interruption of Trade or intercourse betwiet that City and the rest of His loving Subjects. But sinding, that so great a favour produced a contrary effect to what in reason He might looke for, and that a prevalent faction in that City was thereby inabled to denounce Warre against all the rest of the Kingdome, and did actually oppose all possible

Wayes

h

waves of peace; that the City was become the head of that travterous faction now in rebellion against His Majesty, and did not onely willingly confent to fuch illegall taxes and impofitions as were laid upon them for maintenance of the faid Rebellion, but did pursue and perfecute all such as were suspected to with well to His Majesties service; as also that when His Majesty was pleased to defire a Treaty and free Commerce for all His Subjects whilft the Treaty lafted, yet that His Majeffies gracious motion was scornefully rejected by the incitation of that City, and freedome of Commerce prohibited to the City of Oxon, and fuch other places as were conceived to be ferviceable to His Majesty, or affected towards him; the trade and treasure of the Kingdome being imployed in the meane time to no other purpole, then to cherish and maintaine these rebellious Armes now in the field against His Majesty: on those confiderations and inducements, His Majelty doth not onely revoke the faid Proclamation of the 8, of December, but further doth declare and publish, That no man shall hereafter travell to the City of London without the licence of His Majesty. one of the Secretaries of Estate, the Generall, or other Officers and Commanders of His Armies, Townes, Forts, or Castles, nor lend the faid City of London and the Suburbs thereof any Goods, Cattell, Victuals, or other merchandife, without His Majesties Licence under the figne Manual; and that whosoever shall doe contrary to His Majesties commands herein as long as they stand out obstinately in rebellion against His Majefty, shall be esteemed and accordingly proceeded with as aiders and affifters unto the Rebels : His Majefty commanding further, That all the Officers of His Army, and all His other Officers; Ministers, and Joving Subjects apprehend such perfons and detaine such Cattell, Victuall, Goods, or other Merchandise as they finde passing towards London, part of the Goods seized on and detained being promised them for their reward and fatis action; with Licence notwithstanding unto all His Subjects to trade unto all other parts and Ports not being in actuall Rebellion against His Majesty, and from those Ports to traffick freely with their Merchandise into any other place Kkk3 beyond

(398)

S'Thomas the Apostle, the Prison being a very strong house. an Inne called the East-Indies (being all within Musker shot of the City) and were in a good way of getting the Bridge into the City, being come close to it. In which attempts, they fped so fortunately beyond expectation, that though the Rebels made about three hundred (hot at them from the towne with their great Ordnance, yet there was onely ten flain on His Majesties partie, and but one man burt. And it was certified in the faid Letters, that at the meeting which His Majesties good Subjects of Cormal, and others the Commissioners from His Majesties Army had with the Gentlemen and Clergie of Devon-Sire, on Monday the third of this present July (of which you had some intimation in the twenty seventh Week of this Merenrim) the Propositions made by the Cornist Commissioners to those of Deven were approved of, and agreed unto ; but being fent to Exeter, were obstinately refused by that factious City : which hath much aliened the Affections of the Countrey from them, infomuch that they refolve not to affift them any longer in their unpeaceable and rebellious courfes; as alfo, that though

PAGINATION

ber last, declaring His Majesties Royall pleasure, That there should be no stop or interruption of Trade or intercourse betwixt that City and the rest of His loving Subjects. But finding, that so great a favour produced a contrary effect to what in reason He might looke for, and that a prevalent saction in that City was thereby inabled to denounce Warre against all the rest of the Kingdome, and did actually oppose all possible wayes

on

ich

VC-

of

to

ed

le

th

a-

ie

)-

-

u

0

waves of peace; that the City was become the head of that travterous faction now in rebellion against His Majesty, and did not onely willingly confent to fuch illegall taxes and impofitions as were laid upon them for maintenance of the faid Rebellion, but did purfue and perfecute all fuch as were fulpeffed to wish well to His Majesties service; as also that when His Majesty was pleased to defire a Treaty and free Commerce for all His Subjects whill the Treaty lasted, yet that His Majesties gracious motion was scornefully rejected by the incitation of that City, and freedome of Commerce prohibited to the City of Oxon, and fuch other places as were conceived to be ferviceable to His Majesty, or affected towards him; the trade and treasure of the Kingdome being imployed in the meane time to no other purpose, then to cherish and maintaine these rebellious Armes now in the field against His Majesty: on those confiderations and inducements, His Majelty doth not onely revoke the faid Proclamation of the 8, of December, but further doth declare and publish, That no man shall hereafter trae vell to the City of London without the licence of His Majesty. one of the Secretaries of Estate, the Generall, or other Officers and Commanders of His Armies, Townes, Forts, or Caltles, nor lend the faid City of London and the Suburbs thereof any Goods, Cattell, Victuals, or other merchandife, without His Majesties Licence under the signe Manual: and that whosoever shall doe contrary to His Majesties commands herein as long as they fland out obstinately in rebellion against His Majefty, shall be esteemed and accordingly proceeded with as aiders and affilters unto the Rebels : His Majefty commanding further, That all the Officers of His Army, and all His other Officers; Ministers, and loving Subjects apprehend such perfons and detaine such Cattell, Victuall, Goods, or other Merchandise as they finde passing towards London, part of the Goods seized on and detained being promised them for their reward and fatis action; with Licence notwithstanding unto all His Subjects to trade unto all other parts and Ports not being in actuall Rebellion against His Majesty, and from those Ports to traffick freely with their Merchandise into any other place Kkk3 beyond

(390)

beyond the Seas, being in amity with His Majerry, withours-ny manner of rettraint.

SATURDAY. Inty 22.

It was advertised this day, that the defigne and purpose of the new Oath or Covenant doth begin to flew it felfe; and that the grand contrivers of it do already entitle themselves thereby theo the goods and monies of all those that take it. Particularly that, certaine of the Agents for the prevailing faction in the two Houses came to a Merchant of the City (whole name for specialireatons is to be concealed) requiring him to lend roel for the use of the Parliament, and on refusal or excuse of the party (call it which you will) told him that he had tooke an Ourh to be aiding to the Parliament with bu life and foremes. and therefore if he did not lend it (I would have the Subject marke this well) he was a perjured man. But the partie ftill pretending that he had it not, they went unto a Serivener not farre off, to know if he would lend fuch a man en hundred pounds on his fingle bond: and finding him willing fo to do. returned agains unto the Aleredine, and put him unto this miterable choyce, either to lend the mony asit was defired be would, or enter bond unto the Scrivener, as they had resolved that he should. Who seeing no other way to escape their hands paid down the mony, and thereby taught his neighbours what they were to truft to, what we was likely to be made of those dangerous doctrines, which are conteined in the Covenant; and what a wretched flavery they have laid on their goods & consciences, by such an execrable Oath.

It was reported yesterday, and this day confirmed, that the Kemish menbeing tired out with continuall taxes imposed upon them by the Houses, and lately startled at the violent pressing of the New Oash upon them, (in which it is affirmed, that Sir Iohn Sidley an active instrument of theirs, pistolled a man that had refused it) are risen up & gathered into a great & numerous body, to the number of 4000 or thereabouts; for the afferting of their own liberties and the Kings just power. As also that they have

scized

(39F)

feized on Maidstone, and made themselves Masters of the Masanine which was laid up there, by the rebellious partee in this County, to suppresse the good and loyall Subjects: the influence of which example was like to worke some good effect upon Surrey also, if the occasion be improved to the best advantage.

It was also certified this day, that His Majestes Forces within the City of Chester, making a sallie on the Rebels, which under the command and by direction of Sir William Brereton, had beseiged it lately, had killed about an hundred of them, tooke as many Prisoners, and forced the residue to dislodge and leave their trenches. And it is thought, that if the Lord Capel, who was then attendant on the Queenes Majestie, to see her safely convoyed towards the City of Oxford, had been neere enough to have fallen upon them in their halty and disordered removall thence, they had been enterly defeated and cut off for ever. But as it is, it is conceived that the rebellious partee there are so much disanimated by the blow which they then received, that they are not likely to doe any thing of importance to the disturbance of those parts.

The Reader will now expect an account of such pretty truths as the London Newes-bookes afforded the last weeke. But an occasion (which admits no excuse) hath forced us to end thus abruptly. Yet the next weeke (God willing) you shall have

both together.

le of

thác

reby

arly

the

for

lool

the

e an

WIL.

icat

Aill

not

red

do.

ni-

he

cd

ids at ife id

le

on of

3 Bc Bc Bc firth LP

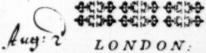
SERMON

Reformation.

Preached at the Church of the Savoy, last Fast day, July 27.

By THOMAS FULLER
B. D. and Minister there.

I approve this Sermon as Orthodox and usefull, John Downam.



Printed by T. B. for John Williams, at the figne of the Crowne in Pauls Church-yard. 1643.





A SERMON OF REFORMATION.

The B. g. 10.
Untill the time of Reformation.



Hose who live beyond the Polar circles, are called Perviscii, because they have shadowesround about them. In a more misticall meaning the Jewes before Christ may be so called, living in

constant Umbrages of Types and Ceremonies, which were taken away when the Sunne of righteousnessed did arise. Their facrifizing of Lambs, and Rammes, and Kids, and Goats, and Calves, and Kine, and Turtle-doves, with their

I.

their observing of Meares, and Drinkes, and Dayes, were as the Apostle faith, Colof. 2.17. A floaddow of things to come but the body is of

Chrit.

Yea, in some sence I may fafely say, that the very Santium and Santium Santiorum, was fill but the outward Atrium, as containing therein fuch Types, as related to a higher and holier Truth: To inflance onely in the Holy of Holieft, berein were feven facred Ucenfils, all full

fraught with Heavenly Misteries.

First, the Golden Cenfor, fignifying our prayers mingled with Christs merits (woefull for us, if he did not give better Incense then we bring) which he offers up for us to his Father. Secondly, the Arke of the Covenant, overlai'd round about with Gold : whileft Shittim Wood was in the midst thereof, to Typisie Christs humanicy, decked and adorned with his Godhead. Thirdly, the Pot of Manna, looking backwards in memoriall of the miraculous meat of the Isralites in the Wildernesse: And forwards to fer forth Angels food in Heaven. which is neither to eat nor to drinke, but to doe Gods Will, and to see Gods Glory. Fourthly, Aurens Red which budded, and befides the History contained therein, alluded to Christs Resurrection, that Branch of Jeffe cut down and cast out amongst the dead which vet afterwards did revive, flourish and fructific. Fifthly,

4.

Fifthly, the Tables of the Covenant, wherein the Commandements were written by Gods finger, to intimate, that onely an infinite power can effectually print Gods Lawes in our hard and obdurate hearts. Sixthly, the solden Cherubins overshadowing the Mercy-seare with their winge, and looking towards it, to shew, that the mistery of Gods mercy is to be covered from the curiosity of prophane Eves, whilest the pious may with comfort behold it. Seventhly and lastly, the Mercy-seat it selfe, the Embleme of that Mercy-seat in Heaven, to which poore Penetents being cast at the Barre of Gods Justice have a free and open Appeale.

All these were of gold and pure gold, and yet Saint Paul (Gal. 4.9.) calleth all legall ceremonies beggarly Elements, in comparison of Christ the Truth, in whom these did determine and expire: As the rude lines of blacke lead wherewith the Picture is first drawne, vanish away when the curious Limner layeth on the lively colours; so all these outward Ordinances had an end at the comming of Christ, being onely to last, until the time of Resor-

mation,

17.

the

ill

in

icr

0-

Ille

ur

ıll

TC

r.

bd

ts

1-

15

d

The Text is so short, it needs not to be devided, onely the word Reformation must be expounded; a word long in pronouncing, and longer in performing, as generally signifying the B 2 berbettering, and amending of what is amiffe; In Greek decom, A Through Rellifying However, fometimes the word Reformation is not opposed to things bad in their owne nature, but to things that are leffe perfect, and may be more perfected, as in the Text. For the Ceremoniall Law of the Jewes was compleat in its kind, as given of God, and every thing made by Him, must be like Him that made it zery good. Yet comparatively that Law was imperfect, and needed a Reformation, which was performed at Christs comming. Besides, though the Ceremoniall Law was good in it felfe, yet it was bad as it was abused by the ignorant lewes. For though the knowing Patriarks looked through, and beyond the Types to the Meffias himselfe; yet the dult People mistaking the Shell for the Kernell, and the Casket for the Jewell; lodged their fonles where they should onely have bayred; and did dote on the shadowes as on the substance it selfe; in which respect the Peoples judgments as well as those Ceremonies needed a Reformation.

The maine point we shall insist on, is this; That Christians living under the Gospell, live is a time of Reformation, which will appeare in severall particulars: For besides Ceremonies removed according to the principall intent of the Text; Manners are now reformed

and



V-

ot

c,

e

n.

ic.

V

and Doctrine refined: Poligamy connived at in the Patriarks, now generally condemned, the Bill of Divorce cancelled by Christianity, which was permitted to the Jewes, not because that was good, but because they were bad, and by this Toleration were kept frombeing worfe. - The fecond Table abused by the restrictive Comments of the Pharisees, confining those Lawes (which were made to confine them) onely to the outward Act, are now according to our Saviours interpretation extended to their true demention. The mistery of the Trinity clouded in the old Testament, is cleered in the New. The Doctrine of Gods rightcousnes by faith, of the merrit of Christ, of the spirit of Adoption, of the Resurrection of the Boly, darkly delivered under the Law are manifested in the Gospell, with many other heavenly Revelations.

Let us be hartily thankfull to God, who Ofe. gave us to be borne fince the comming of Christ in the time of Reformation. Our Twilight is now cleerer then the Jewish Noonday: The men of China use to brag, that they (because of their ingenious civility) have two Eyes, the Europæans one, and that all the World besides are starke blind; more truely it may be said that the Christians had two Eyes, the Law and Gospell; the Jewes but one, the Law alone, and all people and Pagans B 2

besides sit in darknesse and the shadew of Death. The Jewes indeed saw Christ presented in a land-scept, and beheld him through the Perspective of faith, seeing the promises a sarre off. But at this day a Dwarfe-Christian is an overmatch for a gyant Jew in knowledge, as appeareth by our Saviours Riddle, Matth. II. II. Among them that are torne of momen there hath not risen a greater then John the Baptist: Notwithstanding he that in least in the Kingdome of Heaven, is greater then be.

Which Riddle is thus untyed: John Baptist was the greatest amongst the Children of Women, because other Prophets foresaw Christ, He saw him ; others spake of Christ, Hee spake to him, and had the high bopour to baptize him with water, by whole fpirit he himselfe was baptized: Yet was he the reaft in the Kingdome of Heaven (which properly began after Christs Ascention) because though perchance acquainted with the generals thereof, the particulars of the time, place, meanes and manner, were as much conceal'd from him, as cleerly revealed unrous. He never knew that Judas should betray Christ: Caipbas accuse him, Peter deny him, Pilate condemne him, Souldiers crucifie him, Nicodemus embalme him, Joseph bury him. Thefe. and many more Circumstances of our Saviours passion, Resurrection and Ascention, now Hifto-



Histories ro our Children, were Misteries to John Biprift; who, though Christ, Harbinger to prepare his may, yet did not live to see his Mafter possesses what he had provided for him: Wherefore if Alexander the Emperour did count himselfe much indebted to the Gods. that he was borne a Grecian, and not a Barbarian, how thankfull ought we to be to God, who gave us to be borne neither Jewes, nor Pagans, but Christians, fince the time of Remation.

But this indeed were true, if all things in the Church continued at this time in the same Object. condition of Primative Purity, wherero Christ Reform'd it. But long fince, That falling away, foretold by the Apostle, is come to passe, and that man of finne hath played his part in the Church, therein deforming Maurers with Vice, Doerine with Herefie, Discipline with Superflirion. As for any Reformation which finge bath happened in England, it hath beene but partiall and imperfect. King Henry the eight brake the Popes necke, but bruifed not the least finger of Poperv; rejecting his Supremicy, but retaining his superstition in the fix Articles. The Reformation under Edward the fixth, was like the Reformer, little betrer then a child, and he must needs be a weake Defender of the Faith, who needed a Lord Prote-Oor for himselfe: As Nurses to woe their Chil-

Children to part from knives, doe fuffer them to play with Rattles; fo the State then permitted the People (infants in Piety) to pleafe themselves with some frivilous points of Popery, on condition they would for fake the dangerous opinions thereof. As for Queene Elizabeth, her Character is given in that plaine, but true expression, that Thee Grept the Church o England and left all the duft behind the doore. Her Successors have gone in the same path, and the same pace with little alteration, and lesse Addition in matters of Moment, fave that befides fome old errors unamended; many Innovations have broken in apon us, which might be instanced its, were it as safe as it is easie to reckon them up. We therefore defire and exsect a Through Reformation, to see Christ mounted on his Throne, with his Scepter in his hand, in the Purity of his Ordinances, and we shall grieve and groane untill such a Reformation.

Answ.

This objection containes many parts, and must be taken asunder: Some things therein are freely to be granted, and others startly to be denied, and others warily to be qualified. We freely consesse the Deformation by Popery, as also, that the Reforming was by Henry the eight and Edward the sixth (good Prince, of whom I had said, that he dyed too soone, but because he dyed when God would have him)

m r-

(e

0-

7-

i-

II.

were but partiall and imperfect. withall, no flatly deny that Queene Elizabeth left the dust behind the Doore, which she cast out on the Dunghill; whence this uncivill expression was raked up. The Doctrine by her established, and by her Successors maintained in the 39. Articles, if declared, explained and afferred from false Glosses, have all gold, no dust or drosse in them.

Againe, we freely confesse that there may be some faults in our Church in matters of practice and Ceremonies, and no wonder if there be, it would be a Miracle if there were not: Besides, there be some Innovations, rather in the Church then of the Church, as not chargeable on the Publique Account, but on private mens scores, who are old enough, let them answer for themselves. Religion in England, is like the Cloaths of the Isialires, Deut. 29.5. which for many yeeres together waxed not old. Alas, in some places it is threadbare, may it have a new nappe, in more it is sported, may it be well scowred; and in all places rent asunder, may it be well mended.

A Through Reformation, we, and all good men doe defire with as ftrong affections, though perhaps not with fo loud a noise, as any whatsoever. The highest clamour doth not alwayes argue the greatest earnestnesse. - - -

But with this qualification, that by Through Reformation, we meane fuch a one, whereof we are capable, profatu viatorum, made with all due and Christian moderation: That Arrow is well drawne, that is drawne to the head, but it may be over-drawn cleanethrough the Bow, and so doe no good. There is in like manner a possibility of out-doing, even in the point of Reforming: And therefore how a true Through Reformation may be made, and managed long to continue, by Gods affiftance and your patience; I will take in hand to give the true Characters of fuch who are to be true and and proper Reformers.

13.

First, they must have a lawfull calling thereunto: What better deede then to make Brothers friends, and to be an equal Umpire betwixt them? Yet Christ himselfe declin'd the Imployment, as our of his Vocation, Luk, 12. 14. Who made me a Judge or Devider over you. Some good duties lye in common to all good men. Whofoever is called a Christian hath a just calling to performe them: 'Tis so farre from being a finne for any to doe them, that it is a finne for any to leave them undone. But there be other duties, which God harh impaled in, for some particular persons, so that it is a Ryot or Trespasse at least for any other to force their Entrance into them : Among ft

thefe



these Actions, Reformation of Churches is a chiefe, as of highest Honour, and greatest concernment.

e

Now, the Supreme power alone, bath a lawfull calling to Reforme a Church in those respective places, wherein it is supreme; Where this supreme power is seated, the Statists of the feverall places may judge, the Divine goethno farther, but to maintaine that where the Supreme power is, there alone is the power of Reformation; as it plainly appeares by the Kings of Judah in their Kingdome. Two forts of Idolatry, the Jewes therein were guilty of: The one Groffe, the other Refined. Groffe Idolatry against the first Commandement, in worshipping a false God, as Baal, and the like. Refined Idolatry, against the fecond Commandement, in worshipping the true God after a false and forbidden manner. 2 Chron. 32.17. Neverthelesse the people did facrifice still in the high Places, yet unto the the Lord their God onely. Groffe Idolatry found many Reformers, Afa, Foasb, Amaziah, Uzziah, Jotham, Manasse, whilest onely two Jehosophat and Hezekiah, endeavoured the Reforming of Refined Idolatry, and Josiah alone perfected it. In both we may observe, that the Kings were praifed for doing fo much, or difpraifed for doing no more, which plainly proves, that the Reforming of the Church did properly

14.

properly pertaine unto them. God neither mistakes, nor confounds the good Deeds, or Rewards of men; but sets the due praises on the true persons; the person that dorn well shall be praised, the Prince shall not be commended for the good Deeds of the people, nor the people commended for the good Deeds of the Prince; indeed God threatens the common people of Israel, Levis. 26. 23. with Beasts, Warres, and many other Plagues, if they will not be reformed. But we never read that God seproved the people, for not Resorming the Jewish Church from Idolatry, as a Take belonging to the Supreme power placed over them.

Z5.

Meane time meere private men must not be idle, but move in their Spheare till the Supreme power doth Reforme. First, they are daily to pray to God to inspire those who have power and place with Will and Skill, couragiously to begin, constantly to continue, and happily to conclude fuch a Reformation. Secondly, they are feriously to reforme themfelves: He needs not to complaine of too little worke, who hath a little world in him felfe to amend: A good man in Scripture is never called Gods Church (because that is a colleétive terme belonging to many) but is often termed Gods Temple, such a Temple it is lawfull for every private man to Reforme : He must

16.

17.

must see that the foundation of faith be firme, the pillars of Patience be strong, the windowes of Knowledge be cleere; the roofe of Perfeverance be perfected. Thirdly, he may Reforme the Church in his house, Philemon 2, carefully looking to his owne Family, Joh. 24.15. that he and his bouse may serve the Lord. But as for the publique Reforming of the Church in generall, he must let it alone as belonging to the Supreme power, to whom it is appropriated.

But seeing we have occasion to speak of lawfull Callings, what Calling (may fome fay) Object. have you to meddle with this point above your reach, and without your Compasse; who pen'd your Commission to take such matters in hand ? Leave the describing of Reformers, Characters to fuch, who have more Age, Ex-

perience and Ability to performe it.

I am, or should be, most sensible of mine owne weaknesse, being inexesting, the least of Answ. those that dispence the Word & Sacraments. Yer have I a calling, as good as the Church of England could give me: And if she be not asham'd of fuch a sonne, I count my selfe honoured with fuch a Mother. And though meere private Christians may not intermeddle with publique Reforming of a Church, Gods Prophets have in all Ages, challenged the Priviledge to rell necessary Truths unto the Greatest. The Tongue used to be cut out of the. Roman

Roman Sacrifices, & given unto their Heraulds, to shew that freedome of language was allowed them. We are Christs Embassadours, 2 Cor. 5. 20. & claim the leave to speak Truth with Sobernesse: And though I cannot expect my words should be like nailes fastened by the Maflers of the Affemblies, Eccl. 12.11. Yer I hope they may prove as Tacks, entred by him that defires to be faithfull and peaceable in Ifrael.

The fecond Requisite in Reformers, is Piety, the very Snuffers in the Tabernacle were made of pure Gold, Exo. 37.23. They ought to be good themselves, who are to amend others, least that Reproofe fall heavy on them. Pfal. 50. 16. But unto the ungodly (faith God) why doest thou preach my Lames, and takest my Covenant in thy mouth 2 whereas thou hatest to be Reformed, and hast cast my words behind thee. And though fometimes bad men may Reforme others, by the vertue of their Office: Yet when it is done by the Office of their Vertue, and efficacy of their goodnesse, it is more gracefull in it selfe, more acceptable to God, and more comfortable to the Doer.

Camdans

Thirdly, Knowledge in a competent, yea, plentifull measure: Dangerous was the mi-Eliz, p.367. Stake committed by Sir Francis Drake in 88. when neglecting to carry the Lanterne, (as he was commanded) in the dark night, chased five Hulkes of the Dutch Merchants, supposing them

is,

N-

r.

th

V

4-

c

10

7,

d

200

them to have beene his Enemies of the Spaniards. Such and worfe Errors may be committed in the Reforming of a Church, good mistiken for bad, and bad mistaken for good, where the light of knowledge is wanting for direction.

Fourthly, true courage and magnanimity; Reformers need to be armed with a stout spirit Cap a pee, which are to breake through the front of bad Customes long received. Such Customes, as they are bad, are Werpers, as they are Customes are Tyrants, and will stickle flourly to stand in their old place. Matthew faith, 27.15. At the Feat the Governour mas wont to release unto the people a prisoner. Luke faith, 23.17. Of necessity be must retease one unto them at the Feaft. What was but a Currefie at the first, grew in processe of time to be a custome, and at last became a necessity. Such customes made necessary by continuance must Reformers expect to encounter, and refolvero remove. O coward-lines in a Magistrare is a great finne! who would think to find the Fearfull marching in the forefront ? and yet in that forlorne Hope which goeth to Hell, Rev. 21. . 8. fee them first named ; but the fearfull, the unbeleeving and abominable, &c. fo necessary is Christian Courage, especially in a Reformer.

Fifthly,

21.

Fifthly and laftly, they must be endued with Christian discretion, a Grace that none ever spake against, but those that wanted it; A good man will guide his affaires with difcretion, Pfal. 112.5. I must confesse there is a discretion (falsily so called) both carnall in it felfe, and inconsistent with true Zeale, yea, destructive of it. Christ had two Disciples of the same name, the one a true man, the other a Traytor, both Juda Tes. Wherefore to prevent mistakes, the sormer is never cited in Scriptures, but with an Addition, Judas faith unto him, not Iscariot, Lord, &c. John 14. 22. Judas the servant of Jesu Christ, and brother of James, Jude 1. In like manner we, heere mentioning Discretion, call it Christian Discretion for difference thereof, that all may know, we meane not that which destroyes Zeale, but that which directs it; not that which quencheth Zeale, but which keeps it in the Chimney, the proper place thereof; not that which makes it leffe lively, but what makes it more lasting. This Discretion, though last named, is not least needfull in the Reformers of a Church, and must principally appeare in two things; first, the not sparing of the Tares for the Wheats fake. Secondly, the not spilling the Wheat for the Tares fake.

The

enbat

ted

e is

ic

ea,

of

ra

-

in th

2.

cr

re

j-

y

h

c

22. The not sparing the Tares for the Wheats fake. By tares we understand, not only things unlawfull in a Church, but things unexpedient and unprofitable, which also must be removed. The barren Fig-tree, Luke 12.17. was condemned, not for bearing deadly or dangerous fruit, but none at all. Cut it downe, why cumbreth it the ground? Gods Garden ought to bee so well dressed, as to have nothing superfluous, that doth harm, that doth no good therein. He that will not worke, neither shall be eat, 2 Theff. 3.10. If such Ceremonies be to found in our Church, which will not labour, neither needfull in themselves, nor conducing to decency; let them no longer have countenance in the Church, nor maintenance from it.

Tares sike, and letting those things alone which are well ordered already. Yet is there a Generation of Anabaptists, in number sewer, I hope, then are reported, yet more I seare then are discovered; people too turbulent to obey, and too tyrannicall to command. If it should come into their hands to reforme, Lord what worke would they make. Very facile, but very soule is that mistake in the vulgar Translation, Luke 15.8. Instead of Everrit domum, she swept the bouse, 'Tis rendred, Evertit domum, She over-

turn

turn'd the house. Such sweeping we must expect from fuch Spirits, which under pretence to cleanse our Church, would destroy it. The best is, they are so far from sitting at the Helme, that I hope they shall ever be kept under Hatches.

24. Now as discretion discovereth it selfe in the matter of Reformation, fo also it appeareth in the manner thereof. First, it is to be done with all reverence and respect to the ancient Fathers. Thefesthough they lived neer the Fountain of Religion, yet lived in the Marches of Paganisme; as also in the time wherein the Mystery of Iniquity began to worke, which wee hope is now ready to receive the wages. If therefore there be found in their practice any Ceremonies smacking of Paganisme or Popery, and if the same can bee justly chalenged to continue in our Church, I pleade not for their longer life, but for their decent buriall.

25. Secondly, with honourable refervation to the memories of our first Reformers. Reverend Crammer, Learned Ridley, Downe right Lattimer, Zealous Bradford, Pious Philpot, patient Hooper, men that had their failings, but worthy in their Generations; These bare the heat of the day, indeed, which were burnt to ashes; and though wee may

write



write a fairer hand then they, yet they affixed a firmer Seale, that dyed for their Doctrine.

26. Lastly, with carefulnesse, not to give any just offence to the Papists. Say not, we need not to feare to offend them, who would confound us. We have so long waired for their conversion, we have almost seene our subversion. Indeed we are forbidden to offend Gods little ones, but not inhibited to offend the Devils great ones. And though S. Paul bids us to give no offence to those that are without; that is meant of pure Pagans; and therefore the Papists being neither well within nor well without, fall not under that precept. For all these Expressions favour more of Hamor then Holinesse, of Stomack, then the Spirit. Though Papilts forget their duty to us, let us remember our duty to them, to them, not as Papists, but as professors of Christianity, to their persons, not erronious opinions, not giving them any just offence. But if they will bee offended without cause, be their amends in their owne hands. If Reheckah will come to Isaac, she shall be wellcome. But in no case shall Isaac goe back to Rebeckab, Genefis 34.6. Beware that thou bring not my fonne thither againe.

27. These five Ingredients must com-

pound effectuall reformers. Where any, or all of these are wanting a Reformation will either not be made, or not long kept. Witnesse the pretended Reformation, the papilts fo much bragge off, in the last of Queene Mary, in the University of Cambridge, by the Delegates of Cardinall Pools. Where nothing of worth was done, but many foolish ceremonies enforced, and the Bones of Bucer and Phagins burnt. It passeth for the expression of a mad man, to leat the aire; and it is little better to beat the earth. To fight (as they did) against dust and ashes, bodyes of men long before buried: except they thought by this fimilitude of burning dead bodies, to worke in filly people a beliefe of Purgatory fire, tormenting foules deceafed. Now when it came into question whether the Ordinances and Decisions of those Reformers should bee ingrossed in Parchment, or in Paper, Doctor Swinterne, Master of Clare Hall gave his opinion, that paper would doe the deed well enough, as being likely to last longer then those decrees should stand in force; as afterward it came to paffe, they being all rescinded in the next yeare, being the first of Queene Elizabeth.

Fox. Acts Monum. pag.

28. Two things more must here bee well

well observed. First, that there is a grand difference betwixt founding of a new Church, and reforming of an old. For the former, Saint Paul outstript all men in the World. The Papifts bragge much of King Edgar, who is faid to have founded as many Monasteries, as there be weekes in the veer. Surely more Churches in Afia and Europe were built from the ground by Saint Paul, who strived to preach the Gospell, not where Christ was named, left he bould build upon another mans foundation, Romans 15. 20. But reforming of Churches is an easier worke, as not giving a Church the life but the lustre; not the birth but the beauty; either repairing what is defective, or removing what is redundant. Thus wee acknowledge Solomon the fole founder of the Temple, though Josh repaired it, amending the breaches thereof. Intham enlarged it, adding the beautifull porch thereto; and Ezechiah adorned it, covering the pillars with filver therein.

29. However, it is worth our observing, that Reformers are fometimes ambitious to entitle themselves to be founders, as being covetous of credit, and counting it more honour to make a thing, then to mend it. Thus Nebuchadnezzar boafted, Daniel 4.20. Is not this great Babylon that I have built for the boufe

house of the Kingdome, by the might of my power, and for the honour of my majesty? Whereas Balylon was built by Nimrod, or (as others say) Sempramis, many yeeres before Nebuchadnezzars cradle was made. Yet hee, no doubt, did encrease, strengthen, and beautisie it; on which title, see how he engrosseth all the glory unto himselfe, as first, and sole founder! Is not this great Babilon that I have bailt?

20. Let none in like manner brag, that they are now the first Founders of a Church in England, built long fince therein, time out of minde. We deny and defie fuch Papifts as fay that Augustine the Monke was the first Apostle of this Island, where the Gospell long before had been preached, though not to the Saxons our Ancestors, yet to the Britans our Predecessors. Yea, having cause to fearch who first brought Christianity over into Britanny, my endeavours have beene still at a losse and left at uncertainty. Perchance as God, Deuteronomy 34.6. buried the body of Mofes, That no man knoweth the place of his Sepulture unto this day, to cut off from the Jewes all occasion of Idolatry; So it seems his wildome hath fuffered the names of the first founders of Religion Here to be covered in obscurity, to prevent posterity from being superstitious to their Memories. However, if justly we be angry with the Papifts for making the Brittish Church (a tall stripling grown,) to weare fwadling cloathes againe : more cause have we to distaste the pens and preachings of fuch who make their addresses unto us, as unto pure Pagans where the word is newly to be In a book of planted. A b Moderne Author tels us a strange directions to ftory, how the servants of Duke D. Alva, feek-travel. ing for a Hawke they had loft, found a new Country in the Navell of Spaine, not knowne before, invironed with Mountaines, and peopled with naked Salvages; I should wonder if fuch a Terra incognita could be found in England; which (what betwixt the coverousnesse of Landlords and the carefulnesse of Tenants) is almost measured to an Acre. But if such a place were discovered, I must allow that the Preachers there were the first planters of the Gospell, which in all other places of the kingdome are but the Continuers thereof. I hope Christ hath reaped much goodnesse long agoe, where thefe, now, new pretend to plant it. And if England hath not had a true Church hitherto, I feare it will not have a true Church hereafter.

31 The fecond thing I commend unto you is this, That a perfect Reformation of any Church in this world may be defired, but not hoped for. Let Zenophons Cyrus bee King in Plato's

Plato's Common-wealth; and Batchelors wives breed maides children in Mores Vtopia, whilest Roses grow in their Gardens without prickles, as Saint Bafil held they did before the fall of Adam. These phansies are pleasing and plaufible, but the performance thereof unfeifable, and so is the perfect reformation of a Church in this world, difficult to bee prescribed, and impossible to be practised. For besides that Saran will doe his best, or rather his worst to undoe it; Man in this life is not capable of fuch perfection. Look not to finde that in man out of Paradife, which was not found in man in Paradife, continuance in an holy estate. Luther was wont to say, he never knew good order in the Church last above 15 yeares, in the purity thereof; yea, the more perfect the Reformation is, the leffetime it is likely to laft. Mans minde being in constant motion, when it cannot afcend higher, will not stand still, but it must decline. not this to dif-hearten men from endeavouring a perfect Reformation, but to keepe them from being dif-heartned, when they fee the fame cannot be exactly observed.

32. And yet there are some now adayes that talke of a great light, manifested in this age more then ever before. Indeed wee Modernes have a mighty advantage of the Ancients, what-



foever was theirs, by Industry, may be ours. The Christian Philosophy of Justin Martyr; the constant Sanctity of Cyprian; the Catholick faith of Athanafius, the Orthodox judgement of Nazianzen; the manifold learning of 7erome; the folid Comments of Chrisostome; the fubtill Controversies of Augustine; the excellent Morals of Gregory; the humble Devotions of Bernard: all contribute themselves to the edification of us, who live in this latter Age. But as for any transcendent extraordinary miraculous light, peculiarly conferred on our Times, the worst I wish the opinion is this, that it were true. Sure I am that this light must not crosse the Scripture, but cleere the Scripture. So that if it affirmeth any thing contrary to Gods written Word, or enforcerh any thing (as necessary to falvation) not exprest in Gods word, I dare boldly fay, That fuch a light is kindled from Hell.

33. As for the opinion of Christs corporall visible kingdome, to come within sew yeares, I will neither peremptorily reject it, nor dare abfolutely receive it. Not reject it, lest I come within the compasse of the Apostles reprosse within the compasse of the Apostles reprosse 2. Peter 2.12. Speaking evill of the things they understand not. Confessing my selfe not to know the reasons of their opinions, who though citing for it much Canonicall Scripture, yet their

their interpretations thereof may be but Apocrypha. Nor dare we receive it, not being fafe to be familiar with strangers at the first fight: and this Tenent is strange, as fet commonly afoot with these sew last yeares. I am afraid rather on the contrary of a generall defection. Seeing the word is so flighted, and the guests begin to play with their meat, I feare left God the Master of the feast, will call for the Voyder: that so when Christ comes to judgement, he shall finde no faith on the earth. But of things to come, little and doubtfully. If this opinion of Christs corporall comming very shortly be true. I hope if we live, we shall have our share therein : if otherwise, Moses hath no cause to complaine, if dying he commeth not into the Earthly Canaan, but into the Heavenly.

34. Meane time whilest we expect the perforall comming of Christ, let us pray for the peaceable comming back of him, who sometimes is called Christ in the Scripture, the Lords a vinted. O the miserable condition of our Land at this tyme, God hath shewed the whole World, that England hath enough in it selfe to make it selfe happy or unhappy, as it useth or abuseth it. Her homebred wares enough to maintaine her, and her homebred warres enough to destroy her, though no for-

reigne

reigne Nation contribute to her Overthrow. Well, whilest others fight for Peace, let us pray for Peace; for Peace on good termes, yea on Gods termes, and in Gods time, when he shall be pleased to give it, and we fitted to receive it. Let us wish both King & Parliament so well, as to wish neither of them bettet, but both of them best. Even a happy Accommodation.

25. Only this I will adde, that his Majeftie in miking his Medals, hath tooke the right course to propagate his promises and most royall intentions to posterity, and raise it to behold the performance thereof. Seeing Princes memories have beene perpetuated by their coines when all other Monuments, Arches, Obelisks, Piramids, Theaters, Trophies, and Triumphs, have yeelded to time, and been quite forgotten. Yea, 'tis probable, that the names of some short reigning Romin Emperours had beene quite loft, if not found in their Impresses on their Monies, Coines, having this peculiar priviledge to themselvesy that after they have been buried many yeares in the ground, when taken up againe, they have life enough to speake the names of those Princes that caused them and their Impressions to be stamped, either to their eternall shame or lasting to cour.

36. To conclude, let us all provide for that perfect Reformation in the world to come;

E 2 when

when Christ shall present the Church his Spouse to God his Father, without spot, comming from mans corruption, or wrincle, caused by times continuance. When we shall have a new heaven and a new earth, wherein shall dwell Righteousnesse. With judgements reformed from error, wills reformed from wiltulnesse, affections reformed from mistaking their object, or exceeding their measure; all powers and parts of soule and body reformed from sin to sanctivy. Let us waite all the dayes of our appointed time, untill our change come. Untill this time of Reformation, Amen.

I approve this Sermon as Orthodox and usefull.

Iohn Downame.

Wednesday's Mercury,
OR THE

SPECIALL PASSAGES

And certain Informations from feverall parts of the Kingdom.

To the fecond of August, 1643



T is (I know) much expected that there should be something mentioned in the first place concerning the manner of the surrence single of the City of Bristal, which was done on Thursday less, being July 27, in the morning after a great repulse given (the Wednesday morning

before) to the eachies forces, wherein they flue of the enemics not many leffe then 2000, men, and some of them of very great quality, the certainty, wheteof, and severall other remarkable particulars I shall further informe you hereafter: For the present let these particulars suffice, that that City (be being place of so great concernement) and the most considerable in all the Westerne parts of shis Kingdom, was not left by that valiant and noble commander and use lover of his Countrey Sir Western Walter, without sufficient provision both of men, arms, ammuniton, and victuals sufficient to keepe out a manual of that party land and was sufficient to keepe out a

(26)

fir greater Grength then came against it for three months at the le ilt, for there was left provision in the Cafile sufficient for 2000 men for that space if not longer, and fortie peeces of ordnance mounted which might have battered the Towne, or otherwise have spoiled the enemy, but so great an influence hath the base ignoble and degenerate vices of trechery and cowardife, upon the fpirits of many who pretend greatest love to the Commonwealth, that for their own particular and private respects they are not afraid to facrifice the frees, perfous,or effacts of the most refolved protestants in this Kingdom to the fury and tyranny of the adverfaries and enemies of the Religion and liberties of the most faithful subjects of it, too pregnant an example we have in the yeelding up of the aforefaid Cityof Briltol of the particulars of whichfurrender I can for the prefent yield no further account. and therefore will wave them till I can have a certain information of it, onely thus much the world may bee affured of that this is one of the fine delignes of which we have often had experience and that those delignes are not so fully executed and manifested, but that you shall very shortly have an account of defignes of a far more dangerous & deepe nature which may conduce (much more then any thing as yet hath done) to the convincing of those who now oppose the proceedings of the Pacil. and those courses which they have undertaken for the defence of their Religion and liberties, but let this which is already mentioned fatisfie all the lovers of the truth, but let it no ways discourage them from endeavouring to the utmost of their ability to fet forward the great bufineffe in ageration in defence of the true protestant Religion and their liberties,

Munday, July 31.

This day Sir William VValler came to the new Artillery ground, where the regiment of foot for the defence and focurity of his own person was compleased, and many more were listed for horsemen besides the subscriptions that were also (in a large manner) made at Marchant-taylors and Grovers hall, so that it



he

00

ce

ife

fe

t yet of

n

is not doubted but he will have a very potent Army, and doe much good fervice to the Kingdome, and Parliament.

The last week we gave you an account of the afairs of Ireland, but not so exactly as they are fince informed, for our tyred post having fomething a bad horse, is not able to give you his intelligence to foone as others, but although he comestaft, yet by going, and riding loftly he heares, fees, and observes, what many times others for half omit, and will alwayes (as nere as he can possibly) bee assured of the truth of things before hee publish them to the world; And coming from freland he tels us, that he hath observed, the just hand of God upon the Irish Popish Rebels, in the province of Vifter where a great Army of Papilts hath a long time bin kept on foote against the Scots army, and were carried on with high thoughts of ruinating the Protestant Army; But now (as you heard lately) the Scors have utterly expelled them, and whereas the Rebels thought in a short time to have deformed all, and to have established their owne Religion there, it hath contrary to their defires, so happily succeded as that the Scots have reformed all and brought in their discipline, and have prevailed with those English forces that are with them, to concuse with them in the fame discipline and reformation

In the next place it is further informed from Iroland, that the Justice of God, is yet more evidently seen in this, that the wicked, and cruell Rebels that would not heare the cries enter of young, or old, calling unso them for invery to spare their lives, but used all the Protestants, with most barbarous, and hellish cruelties. killing, murthering, and slaving all that came into their powers, and leaving their budies to be devoured of Wolves, hogs, crowes and kinesubjoudoith meaner there have not bin less then two hundred door sand Protestants, with women, and children English and Sedects, massacred in that Kingdome, since that obliques Rebellion brake forth yet behold the just hand of God upon those Rebells in the same place or province where they protested so much concern one others, for whereas the English, and Scottish souldiers now go into

o into many

(28)

many parts of it to view the Country, and feeke Provision coming into fome small villages, and seeing the houses smoke. enter the Houses to know what inhabitants dwell in them, they finde in some house, one man dead or murchered, and sometimes 4 in fonce houses 6 in some 8 or 10 persons all feeding upon the dead carkaffe, and cutting of flices from his thighes, legs, or armes, broyling them on the fire, to preserve their owne lives. and in some places they found the whole household dead except one or two men, and in others they found all dead, and flarved with hunger, as appeares by the extraordinary leaneffe of their bodies, their bones plainly appearing through their skin, and even those whom they found living seemed like to walking Anatomies. So that those that fed hogs, with the flesh of Christian Protestants are now forced, to devoure and eate up one another, the Lord is holy in all his waves, and just in all his workes, repaying the wicked according to their defetts.

The laftintelligence from Worcester, is to this effect that the report of Sir W. Wallers coming from Brift, to Glocefter & from thence as was sup, oled to wards Worcester, did much ani mate, and revive the spirits of the well affected people in Worceffer, and put the Pouish party ingreat feare, infomuch that some of the thee Malignants whole husbands had never paid their debts, & fearing left they should be taken & carried away by forme of our London fouldiers valiantly came out of Worcefter, armed with their swords, and mittols, for to defend their husbands from being furprised, but none thinking them worth the medling withall they re yied without doing any fervice. It is obferved by severall persons of quality that came this weeke through old Brainford, that many daily come from Oxford to London, that way & doe escape the examination of thosewho waite with a pinnace on thewater for that purpofe, and therefore it is conserved very convenient that a fmall Court of guard were fet there to fearch and examine all paffengers, 2138 " sonivo for whereas the Ergliffs, and Scottlib feel less now go me

fion

oke,

hey

mes

the

or

ves,

CX-

ind.

effe

ris

to

he

nd

uft

cir

he

m

s,

d

By letters from Rowley in Stafordin.it's informed, that on wednefday the last fast day being July 26. The whole towne being then (according to the command of his Majestie, & both H. of Parliament) affembled in the Church to keepe that folemne day of humiliation, in the midt of this their devotion, there came some troopes of the popish Cavaliers, from Dudly Castle about two miles distant from that Towne, and violently carried away divers of the well affected inhabitants of that Towne out of the Church. By which it is apparent how much they defire the advancement of the Protestant Religion, how great haters they are of Piety, and how good, friends to the barbarous Rebells in Ireland, being fo unwilling that a day of humiliation should be kept to pray for the averting of Gods Judge. ments alreadie in so large a manner poured forth upon them, and of those which wee daily feele, and are likely more and more to fuffer, from these and the like incendiaries in this Kingdome. It had bin well for those Counties, if they had according to their former resolution joyned their forces together, to suppresse those Popish, and Athiesticall persons, who have oftentimes openly pratested in the hearing of many credible persons, in that County; That they would have no Religion fet up but that of popery, and that the Country should shortly be glad to be beholding to them, for their lives, effaces, or any thing elle that they had.

In the beginning of this weekes intelligence, I told you of fome further discoveries which will shortly be made unto the world, as a further confirmation of that grand defigne to alter Religion, and to introduce Popery, and fince that comming occasionally, unto a printing press. I find the businessealready in hand, which will indeed prove the Masterpeece of all the plots, which have bin either formerly or lately published, and that (notwithstanding many formall Protestations, to the contrary) some great persons will be found to have a special hand in that designe.

The

(10)

The last letters from Line of shire certifie us of a great overthrow given to the Earle of Newcostles Forces, and of the raising their siege from Gathsburrough on Friday last, in which fight it is informed that amongst many others of quality Generall King & Colonel Cavendish are slaine, so that it is hoped many such blows as they have lately given them will not onely keepe them from advancing out of Torkeshire of which they are (except some sew places) wholy masters but also with the assistance of divers well affected in the Bishoprick of Durham who are very willing to bee rid of such tyranicall usurpers, and bee able to doe further execution upon them, there being already some other forces sent from his Excellence the Earle of Essex his Az-

my for that purpole.

On Tuesday, Angust the first, by a Letter from Heref and thire to Sir Robert Harly, a Member of the Commons House in Parliament it is certified. That his Castle at Brampton Bryan in that County, was upon Thursday fast befreged, by 4000 of the Cavaliers, under the command of the Lord Molineux, who is lately by the King fent into that County for the raifing of forces (as they pretend) for his Majesties service, His honorable Lady is in the faid Caltle, with about 100 men compleatly armed they have no great peeces, only two Drakes, they are provided both with bullet, powder, and other necessaries for two moneths, fo that if they had a convenient supply by that time from Londos, they might possibly raise the siege; For that there is very little hopes of doing any thing by any forces in those pares, that County and the adjacent Counties, viz. the Counties of V.Von ceffer, Salep and Radner, being wholly for the Cavaliers. This honorable Lady hath ever from the beginning of these differctions kept that Caftle for the ferivce of King and Parliament, though it hath bin often fummoned by the Marquelle of Hasford, Colonell Cenisby, and others to be furrendred up only for the fervice of the Cavaliers.

Such is the faithfulnesse of the Inhabitants of the County of Esex, that they have already raised and compleasly armed too. Dragoneers, and source troops of horse for the service of King

eir.

in-

8

ich.

pc

X-

ICE.

ne.

de

ne

I.

and Parliament, to maintain the true Protestant Religion, the priviledges of Parliament, and liberty of the Subject, They are to go under the command of that ever renowmed Sir VVilliams VValler in this speedy and (as all good Christians hope it will prove) an happy and successed Expedition.

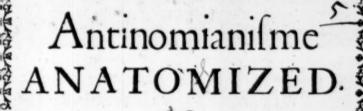
Tuesday August the first, the businesse of the Houses this day was the sudden, and speedy expediting of 5000 horse to be sent down to the City of Glocester for the strengthening of that City in case P. Rupers and the marquesse of Hartford with their Papistical crew of Cavaliers should come against it to besiege it.

By letters from Exeter it is signified that since the taking of Brist of by P. Rupers and his souldiers, they are in great seares of their approaching towards them, therefore they desire speedily to be relieved, which it is not doubted but that (such is the care and wisdome of the Parliament) but they wil very suddainly be supplyed by the sending downe of sorces to raise the siege from that and other places.

A word or two in the laft place will be necessary to be spoken concerning the Cavaliers which have beene either lately or formerly committed to severall prisons in and about London. Which (to free this City from the charge and danger which may come by their detention here)it is conceived by many who wish well to the common cause, that some (especially of the inferior fort of them) may be disposed of into the several companies of our Armies according to an equall proportion where they may bee compelled to doe service upon occasion, and if they happen to make any escape then upon their next surprisal to fuffer according to Martiall Law, This course is observed to bee used in many Armies in forreign parts. It is also thought convenient that as many of them as shall remain free & not be imployed by iand may also be sent to the severall ships under the E. of Warwick at fea, there to doe service as shall be needfull. This will be a matter of great concernement, and no danger to the City, if a ftrict caution be but taken for the exact proportion oning of their numbers, and a severe care taken of them.

This is Licensed and Entred into the Hall Books wording to order.

of Proposition to the State of the The publican The state of the state of the Tuestar - Carrier Batter of the S Was medical property by the control of double Court March modEP. Rest Section pillical are wood Care as The later than The location of the world of the Teiffel by ? . Kaper פונותו בחיים ומולים ויוד ly havelered arel of soil and the last the last buckers ly bestigplyed by the Carling. A STATE OF LINE STATE & concepting the Course of formerly community to give a p Which (to fire, the fire both ? and an increase of the color of the the Mornauline die of some Asmed severther come next on part or some to may bee Vising the local story of the services en in make as y elegio chen una considera de sente en marquel the ward near Mannell Land and the cast of residence of the second state of the first the form Santa Partir De Carte antique The second of th the first state of the second to be seen of The following of the same of the 5



·传·是·李·经·克·是·鲁·鲁·鲁·鲁·鲁·鲁·鲁·鲁·鲁·

l bus

Seil.

dyl

TO UN

eri

AGLASSE

FOR

The Lawlesse:

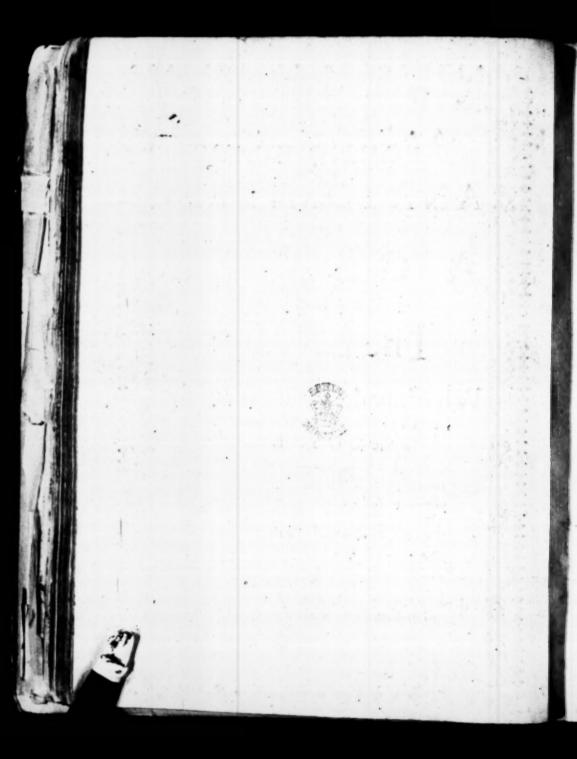
Who deny the Ruling use of the Morall Law unto Christians under the GOSPEL.

By John Sedgwick, B.D. and Pastor of the Church of God at Alphag, neer Cripple-gate, London.

It is time for thee, Lord, to work: for they have made voidthy Law. Pial. 119. 126,

Any: 2 LONDON:

Printed for Samuel Gellibrand, and are to be fold at his Shop in Pauls Churchyard at the figne of the Brazen Screent. 1643.



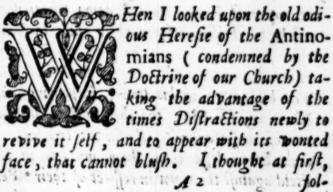


To the Reader,

Loving the Law of our God, and the Gospel of Jesus Christ,

Faith, and Obedience.

Beloved;



Art. 7.

Tothe Reader.

lib. 2.

Cont. Petil. following Saint Augustine, to have Jaid, Non in venio quomodo te refellerem, più ut aut jocantem irriderem, aut infanientem dolerem : And foto bave paffed themover in fi lence : But finding the Fomenters to prevail, and the Gangrene to Spread, especially among the wed ker more ignorant, and rude fort; and that whill Some did feem to teach, they did but infect, using this cunning, to utrer some Truths, to make Day for their damnable Doctrines : ro. g. by crying up Free Grace, Christs Righteousnesse, and Gospel Libertie (Do-Etrines of fingular consequence, and great use, if rightly and purely opened, and Juch as no man would sufpest should be held out as Bairs and Snares to intangle or draw men afide from the power of Faith) to cast down Obedience, and keep (briftians from their dutie to God. which stands in a care of keeping up their communion with him , obfer ving of his Minde and Will laid down in his Law , Repenting and Mourning for Sin , together with a speciall

· Migh mi- watchfulnesse against all sinfull courses. (ericordià could do no leffe then frew my felf in the dieni quam Field against them not in respect of their * Per-

Jons,



To the Reader.

fons, but their Positions and Practifes, defirous to initate thoje two worthy Lights , Hiereme and Augustine, the one Jaying, That Feeint hofter he made the enemies of the Church and Truth his enemies: And the other, That he made the Truths of God more precious to Incomparahim, then Helene of the Grecians.

Non

UL

tem

n fi

bed

billt

ect.

25 ;

ills

Do-

use,

iis

071

Ke,

od,

m.

nd

nd

all

he r.

15,

I am already refol-ved to bear with patience (by the strength of Christ) the batred and the railings of the Fathers and Fautors of this Herefie, not passing much their judge. Ep. 9. ment: Well I know with Hierome, The Trueth may be blamed, but not shamed; And that all their opprobrious words (the fruits of their Licentious Doctrine) are like poreft. to the cry of an enemy afar off; and, as Hail-Stanes which do fall down about our ears, withcut any barm ! I wish them soundnesse of bead , beart , fpeech , and Life : As for you who know and feel the power of Holy Truthes, and do defire to walk in Jefus Christ, according to the Rule of Faith and Love, laid down in the Law and Gofpel; Come and lee: Try all things , 1 Thef. 5. 21. Belceve not every Spirit, but try the Spirits, whether they

Ecclefia mei quoque boftes fierent, Hier. biliser pulchrior eft veritas Christianorum quam Helena Gracorum, Aug.

Veritas labos vinci non

To the Reader.

they are of God; because many false prophers are gone out into the world, I John 4. 1. Be not of the fools minde , to beleeve every thing: Be not of the fick mans minde, to be given to changes : Neither be of their mindes, who love to be picking and fcraping in the dirt when beaps of com are before them: So root and ground your selves in the Trueth, that you be not carried away, like children with every plade of Doctrine, and endeavour so to behave your selves, That in changes you be not changed.

Agefilam.

I hope that this ensuing Dialogue shall have as good successe as the Sermons themselves: The Antinomians about, the Citie were startled; some of them were convinced , confessing that they had been mif-led : other of them began to be ashamed of their own Doctrines , affirming , That they never taught against the Law, it was onely their bearers miftake; aberein they bave made good that Jaying of Hierome, It is a Sufficidife, impe- ent confutation of Herelie, to lay it open. I hope to hear that those few Ministers (whose Parts and Lives are looked apon, and inco)

Dill

Sententias ejus prodiraffeeft.

To the Reader.

to-

hn

re

de.

eir

4,

be-

in

ke

nd

in

ıll

1-

ie

1-

will be made wife, and in stead of stoods of words, and shews of Truth (which carry reality of poison) to addresse themselves to soundnesse of Doctrine, and to a form of pholfome words, wherein they may expresse themselves, and benefit those poor souls, who yet are seduced and hardned by them : if they shall continue in this Law-destroying, and Dutie-casting-down course, still infecting and infesting the people of God; do you, my bretbren, beware of them, and withdraw your felves from them, as enemies to the Soveraigntie of God over Christians, though they batch and went errours, yet be not you intangled by them, Let no man beguile you with entifing words, Col. 2. 4. For hereby we do know that we know him, if we keep his Commandments, 3 John 2. 3. This courfe of Obedience (bich is the grace of your Faith, the credit of the Goffel, the Will of God in Jesus Christ, and the main drift of the ensuing Treatise) keep up in Sincerity and Constancie , bereby you shall rejoyce the ford of

Your fouls Servant

John Sedgwick.

Perlegi Tradatum hunc cui Tirulus . The Anag. mie of the Antinomian, quem quia fingulari usui futurum Ecclesiis judico, prælo mandandum censeo. Julii 27. 1643.

Ja . Cranford.

This Book, intituled, The Anatomie of the Antimmian, I judge very fit to be Printed; and very necessary for these times.

Edm. Calamy.

and withdraw your peliging rom them in me mies to the foveraigning of God over the firm

guile you with entiling words, col. a

For hereby we dening we to we know

In Pag. 12. 1.7. for command r. declare. In p. 23. 1, 29. for dot, r. darb. Inp. 24.1.2. for unfis. r. unfis. Inp. 24. 1.3. for vaver. bave. Inp. 30.1.7. for administration r. administration. Inp. 35.1. 13. for 12. J. 2. Inp. 46.1. the grace of your Land, the create of hider . The to

the Will of God in Johns Chiff, and the white crife of the engine ligatife) heep pin an

Ta Confiance , bereing on party of the

Your fouls Servent

John Sedgnick





The ANATOMIE of the ANTINOMIAN.

The Nomif.



Anatori ului ndum

30.1.7.

E

Y loving friend, and old acquaintance, you feem by your countenance to be formewhat vexed in minde?

The Antinomist.

I have been at your end of the Town, hearing one of your Legali Preachers, who

hath Preached such Stuffe as hath made me almost mad, I could have found in my heart to have pluckt him out of the Pulpit.

Nomift.

Who are those whom you do stile Legall Preachers?

Antinomist.

To speak my minde freely unto you; Set aside some six or The Antiseven rare Phonixes, sprung out of the ashes of one Mr. Trask, nominus
Enton, Shaw, and others of that stamp, I hold all the Minisurge.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of that stamp, I hold all the Miniguige.

Shaw, and others of the All that stamp, I hold all the Miniguige.

Shaw, and others of the All that stamp, I hold all the Miniguige.

Shaw, and others of the All that stamp, I hold all the Miniguige.

Shaw, and others of the All that stamp, I hold all the Miniguige.

Shaw, and others of the All that stamp, I hold all the Miniguige.

Shaw, and others of the All that stamp, I hold all the Miniguige.

Shaw, and others of the All that stamp, I hold all the Miniguige.

Shaw, and other

Nomift.

B

The Mini

to Preach

the Law.

Nomist.

Truely Sir your expression is harsh, and charge deep: Can men and women of Catechized heads and broken hearts thus fpeak? I think that your passion doth too far transport you: give me leave to tell you that the Churches of God never had any honourable opinion of the men you name, and I would have you to know that it is a great difgrace for any Minister of Jefus Christ not to be a Preacher of the Law, and it hath been, and shall be the great credit and glory of all true Ministers, to be right Preachers of the Law.

> Antinomist. That I can never beleeve.

Namilt.

Yet you ought to beleeve it; for Christ himself, who was a P. eacher of the Law, faith, Whofoever therefore shall break one the s glory is of these least Commandments, and shall teach men so, be shall be called least in the kingdom of heaven; but who soever shall do and teach the same, shall be called great in the kingdom of heaven: Mar. 5 19. Sir, you do but bring your felf and Way into suspition, when you give out that you are in a new Way, and led by a new Light; the wifer and the better fort of Christians do wonder " at your ignorance and pride, and they tell us that they have feen and known the coming in and the going out of thefe fancies and false Lights; and are sure that such whom you do cry down for Legall Preachers, are the men whose Ministery God hath used and blessed in bringing them and many thousands to Iweet enjoyment of Jesus Christ the Lord.

Antinomist.

Sir, be not angry with me, I must tell you that your Ministers are a company of Scribes and Pharifees, even such who with a shew of Phylosophie and vain Learning, do set up Moses and cry down Christ; advance Dutie, and cast down Free Grace; nay they make it their work by Preaching the Law to terrifie peoples consciences, that thereby they may fuck no finall advantage to themselves.

Nomist.

Now your speech bewrayeth you to be much imbittered in your spirit; how dare you to charge the holy ones of God (whose

The falle accufation of the Anti 20 791.1715.

(whose approved integritie is manifest to the Churches) to be Scribes and Pharifees? give me leave to tell you, that though you speak much of the Free Grace of God in Christ. vet unlesse you hold (as some say you do) That you cannot sin in faying what you will, or finning you need not to be forry for the fame; This loofe language of yours will one day be trouble to your spirits: and further give me leave to tell you, That I ne. The Pres ver heard any Preachers more advance Jesus Christ into the there of the Throne of Redemption, or fet up the Free Grace of God to fed. poor beleeving penitent finners then our Preachers do; all of them, in their Preaching, do beat man out of himself, making him beholding to Christ alone for Redemption and Salvation.

Lo, yonder is one of them coming towards us, if you pleafe we will conferre with him about this matter, and I would have you to make your Objections and Exceptions known, for it is a good thing that the heart be established in the truth.

Antinomift.

Content, I like well of your motion.

an

us

11:

ad

ld

of

n.

O

Nomift.

Sir, you are kindly welcome into our company, I perceive that you have been taking pains, may I ask you upon what subject you were this day?

The Evangelist.

I was upon a Morrall Law maintaining Scripture, and that because we live in Morrall Law opposing times, there being certain men crept in among us who turn the grace of God into wantonnesse, and under the colour of advancing Christ, do lead away simple men and women into loose opinions and licentious conversations.

Nomist.

Unto what Scripture did Divine Providence direct you for the beating down of this lawlesse way?

Evangelist.

It was that known Text in Romanes 3. and Verse 31. the words are thefe; Do we then make void the Law through Ron 3 30 faith? God forbid, yea we establish the Law.

Nomist.

What occasioned Paul to utter these words?

Evangelift.

The Apoltle having in his Ministery denied all power to the Morrall Law to justifie finners, and avouching justification to be through Faith alone: there were some who did vainly imagine that he did render the Morrall Law uselesse unto men. and hereupon they were ready to cry down all the use of that Law; and to fay (as men in our dayes) Away with Moles, One of doors with Moles, we believers can no longer abide his veice; the Law is no fit Dostrine to be taught or heard, to be beleved or obeyed: This injury or abuse ready to fall upon the Doctrine, Paul takes notice of, and feeing that his wholfome Doctrine was turned quite out of its meaning, made to run contrary and croffe to other ulefull and profitable Doctrines; after the raising of the objection (by way of anticipation or praccupation) he doth not onely expresse the abhorrencie, of his Spirit, in detelling any fuch licentious or Law-destroying inference, thewing that his heart was to far from cloting with, or liking of this opinion, that it did rife up against the fame, intimated in the word, God forbid, q.d. The great and good Lord never fuffer fuch a thought to come into my minde: I do here take God to witnesse, that with horrour of Spirit I do disclaim from the same: but he doth also by a Rhetoricall inversion turn the contrary upon the head of the objecters, and in plain tearms sheweth, That he was so far from Antiquating the Doctrine of the Law, in, and by preaching the Gospel, that the Gospel which was Preached by him, did mightily establish and strongly confirm the Doctrine of the Law, he utterly denies the making void the Law by Preaching the Doctrine of Faith and Free-Grace, and doth stiffely affert the authority and use of the Law unto Christians under the Gospel.

Nomift.

In your opening the meaning of this Scripture, there came

thefe two things into minde.

Doll. 1 I. The one is mans extream wickednesse in Spirit, to abuse and pervert holy and wholsome doctrines; I think, that let Doctrines be never so materially good or warily propounded,



fome

fomethere be who will make finfull argument against them, or corruptly interpret and milapply them; what is spoken in one fence, men will be ready to take in another, and which way their crooked and crosse conceits do lead, that way would they have trueth to follow; men are not willing to fet their Watch by the Sun, but the Sun by their Watch.

Evangelist.

I subscribe to your inference, and do conceive that this 4 Springs of abufing arifeth;

First, from Satan, who bearing extream malice unto all dines. holy Truthes, doth not onely fowe tares, but blemisheth as I. much as he can the good grain; from the beginning he hath been a disturber, corrupter, and perverter of all holy and wholfome Doctrines.

Secondly, from mans ignorance of the nature, end, and use of all holy Doctrines: Learning hath no greater enemy then Ignorance; Light hath not any contrary but darknesse, and wholfome Doctrines no greater depraver or mistaker then ignorance; They speak evil of those things they know not.

Thirdly, from that horrible pride which is crept into mens mindes and hearts: Pride hath been, and is the feed of all the Herefies in the world: none ever perverted Doctrine more then Hereticks, and none have been more proud then those; this I have observed, That its the nature of Pride to be fingular in opinion, as well as in action, it will be hatching of new opinions and upftart principles; then it bends the entire force of all its parts, to under-prop and fwathe all the wilde and loofe births of its own fancie: next, with a stately infolencie it brings abroad the Brat, vents it in publique, to the view, applaule, and acceptation of the foolish and ignorant: then it begins to wry and wrift all truths to it felf; which if it cannot do, it doth declaim against, and trample under-foot the fame; scorning Articles of Churches, Determinations of Councels, Suffrages of Fathers; and which is more, the Testimony of the Scripture it self.

Fourthly, from mans love of licention fresse: lawlesse liber 4. . tie cannot stand within the compasse of found Doctrine; now that men may have a liberty to themselves in finning, they

Jude v. 10.



raise Objections against, and study the diversions of holy Truths: the Whore blows out the candle, that she may not be espied; the fish Polypus muds the water, that she may not be taken; and men of loose spirits do cry down and pervert holy Truths, that they may the more freely sin and be wicked. But I pray you what is the other thing you took notice of?

Nomist.

Doll.2. 2. The fecond is this; The right temper of a gracious and well informed spirit, which is to make all unfound and licentious Inferences from holy Doctrines, hatefull and displeasing to it self. I see the ten ternelle of Pauls spirit rejecting with Apostolicall indignation, the lawlesse Inference of vain men.

Evangelist.

You have spoken the truth, and each Christian should learn from the Apostle, 1. In his judgement to disallow. 2. With his heart to abominate. 3. By his speech to declaim against. 4. By all endeavours to suppresse and silence all salse deductions from holy Doctrines: Truth should be precious and lovely to us, but errour vile and abominable; we are enemies to Truth, so far as we are friends with errour: Oh that men would know, That it is a great sin to be taken with odde and new Opinions, and to forsake old Truths for new errours: I wish that you and all my friends would try before you trust; winter and summer new men, and their new doctrines, Bring them to the Law and the Testimony.

Nomift.

I thank you for this help; and now I shall desire you to open to me the tearms of the Text: which being truely done, will give much satisfaction to such who seek the truth in love. I pray tell me what doth the Apostle mean by faith, which is the thing that doth not make void the Law?

Evangelist.

There can be but one of these two meanings in the word; either we take it for habituall and actuall faith, which is called sides qua; namely, That grace wrought by the Spirit in the soul, inclining it to the application of Jesus Christ, and his righteousnesse; which grace is the condition of the Covenant of grace, and the appointed Instrument to apprehend justify-

ing

A double b aith. 1.Habitual ing righteousnesse, as along in this Scripture the Apostle sheweth: Or we must take it for Doctrinall Faith, which is called a Doctrine special qua; namely, That Gospel or Covenant Doctrine, which mall propounded free grace, sets up Jesus Christ in all his Offices, Merits, and Vertues to poor believing sinners: Now take the Apostle either way, and he holds, That neither the grace of Faith, nor the doctrine of Faith, doth make void the Law of God.

Nomist.

Tell me what is that Law which this Faith doth not make void?

Evangelist.

You must know that there were three forts of Laws deli- A threefild

vered by God to Mofes.

1. Ceremoniall; which were temporary Ordinances and Rites really pointing to Christ, of whom they were figures and shadows; and by whose presence and death they were all fulfilled, terminated and abrogated; Christ was sinis interficiens legis Ceremonialis; so that the law of Ceremonies was made void by the Doctrine of faith, and therefore this law can-

not be here meant.

2. Judiciall, which were peculiar Ordinances given by God to Moses, for the well ordering of the Common-wealth of

Ifrael.

oly

t be

10-

ed.

nd

n-

ng

th

th

ıt.

1-

(-

0

n

d

This Law concerned the Jews not simply, as men, but as Jews; the Nationall, personall, or particular binding right of this Law rested so in them, that it died with the decay of their Common-wealth: onely the common equity or right hereof remaineth (i) as far as it was grounded on the Law of Nature, served directly to confirm any of the Ten Commandments, or to uphold the good of Family, Church, or Common-wealth, it is still in force, and of good use; but of this Law the Apostle in this Scripture makes no mention: Now if he speak not of the Law Ceremoniall, nor of the Law Judiciall, it followeth that we must understand him speaking of the Law—

3. Morrall, and that not as it is a rule of Justification, but a rule of Service and Obedience; the whole compasse of mans duty respectively to be manifested, is principally contained in

the

void the

The Morall the Law Morrall; which is no other then the revealed Copy of Law, what. Gods will touching mans dutie, laid down in the ten Command. ments: if we do cast our eyes upon the scope of the Apostle. it will be very evident that he speaketh of this Law; for he deals against such who fought to be justified and faved by the works of the Law, and not by faith in Jefus Chrift; they went about to fet up the Law of Works, and to destroy the Law of Faith. Now Paul sheweth that no mans conformity to the Morall Law could be matter of life and justification unto him in Gods fight; The Law, by fin, is become weak and unprofitable to the purpose of rightcousnesse, it could not be a covenant of life unto man; now having excluded it from being a covenant of life to finners, there were those who would have it to be disannulled from being a rule of life unto men, which the Apostle will not admit of, so that its plain that the vindication is of the Morall Law, that, as a rule of life is not made void unto Christians.

Nomist.

How shall I understand the Apostle when he denieth the making void of the Law by Faith?

Evangelift.

I shall open it thus unto you.

1. By shewing to you what it is to make void the Law : which doth note, The taking away from the Law all regularing or directive power over mans life and actions; when it is held to The miking be uselesse, or of no more effect unto Christians then an Almanack that is out of date; or to be a Doctrine inconsistent with. Law, what or repugnant unto the Doctrine of Free Grace, this is the making of it void: Now then take it up thus, That the Do-Arine of the Gospel and the Doctrine of the Law, though for matter they are diffinet and divers, yet they are not so divided and or polite, but that they both may be well admitted into the Ministery, and taught unto Christians; they are so farre from reall contradiction, that they ho'd a friendly concurrence in point of dutie; they are not destructive nor devouring one. unto another, but sweetly co-ordinate, standing more firmly one by the other.

2. By declating whether the Morall Law in no respect is not.

made

file,

he

the

ent

of

the .

im fit-

/C-

22

ve

ch

nle

made void by the Doctrine and grace of Faith: And here confider, if we look upon the Morall Law in that notion as it was given to Adam in Paradice, I mean as it was a Covenant of Works, or as the Covenant thereof was Works; fo that whofoever would receive life and falvation, must perform perfect obedience to the same, according as it is written, He that doth Gal 3.12. these things shall live in them. And again, Moses describes the Rom. 10 5 righteousnesse which is of the Law, That the man which doth these things shall live by them: in this sence as it was given to Adam in Paradice to justifie or fave men, the Doctrine of Faith doth make youd the Morall Law. I will not stand disputing, whether the Law, as given by Moles, could have given life and righteousnesse; or whether God did primarily intend in pub-Ishing this Law by Moses on mount Sinai, to fend man to fetch his life out of the Law; this we know, that what ever strength there is in the Law ex fe. Yet by reason of sin it is weakned, and it is impossible that life and salvation should come to man by it, as the case now stands : it was long fince concluded . That by the Works of the Law , there shall no Rom 3 20. flesh be justified in his fight . And Paul confesseth, We are be- Rom.7.4. come dead to the Law by the body of Christ : And again, I through Gal 2.19. the Law am dead to the Law : We constantly teach, That every Christian by the Gospel, is freed from expecting life by any obedience to the Law. Again, if we look upon the Morall Law in its execration, and as it is enabled with a power to curse men to hell for their fins; I say, as it is a sentencing, killing, and death-ministring Letter, the Gospel hath made it void unto beleevers; it hath no power to fasten the curse of heaven upon the person of any beleever; though all their fins are curfed fins, even fuch as deferve the grand curfes of the Law, yet no curse for fin can come from the Law upon them; the curle of the Law feized on Christ to the utmost, that the bleffing might befall thein: Further, if we shall look upon the Law in its strictnesse and rigour, as it hath a power to challenge and exact a punctuall and personall obedience to it self, without which, it allows no man favour with God, or life from God, then it is also made void by the Doctrine of Faith, the Manua right and strictnesse of the Law is fulfilled in us by our surety, Rom 8.4.

its not expected that it should be fulfilled by us in our own persons. Besides, if we shall consider the Morall Law in its coactive or coercive power, as it doth by fears and terrours wrought in the conscience, urge and constrain an obedience to it felf, making men and women fervile and flavish in all acts of dutie; thus is it made void to beleevers under the Gospel: I do not conceive that the Spirit of bondage, or the Spirit of fear, or the Spirit of unwillingnesse, laies so upon a beleever, that he must be forced to do required service; nay rather he is a Law unto himself, willingly performing what is right and required, Luke 1.74. Rom. 8.15. 1 Tim. 1.9. 2 Tim. 1.7. 1 70h. 5. 3. For this is the Love of God, that we keep his Commandments; and his Commandments are not grievous. To conclude, if we shall consider the Law Morall in its irritation, as it hath in it an accidentall or occasionall secret sin-provoking, enraging, or exasperating power, whereby it stire up in men an earnestnesse to the commission of sin; thus is it made void to the beleever. Confider, that the Morall Law is not fin, nor was it ordained to beget fin, it is holy, and just, and good: Rom. 7.12. Yet fuch is the venemous and malicious quality which is in fin, remaining in mans nature, that if you forbid man any thing, or limit him to do this or that dutie, now his lust rifeth up the more to defire that which is forbidden, and fwells over all the banks and baies which should confine it: according to the old fayings, Nitimur in vetitum, femper cupimusque negata : Gens humana ruit in vetitum nefat ; Men do many things which they would never have done, had not God forbidden the same: Our base natures take occasions from an holy Law to do wickedly; this stirs them up to be more wicked; but now lust hath no more such working in beleevers from the Law, the Law cannot provoke a godly man to be more wicked; nay, rather if he see any commandment of God against him, it is a fufficient discouragement to him to forbear Gen 39 9, that fin ; with fofeph he faith, How can I do this great wickedneffe and fin against God?

3. By shewing to you in what respects, and unto whom the Morall Law is not made void by the Gospel. And here we shall consider the Morall Law sour wayes.

Firft.

0 S

First, in its Minatory part; as it doth menace and threaten The Mond! men offending or transgreffing: the Doctrine of the Gospel Law and doth not difa. le the Law from threatning finners , and telling four water them of the evil of punishment which is due to them for the evil of finning; We read how Paul once and again doth turn the flaming (word of the aw against his hearers; in one place telling them , That if they live after the flesh , they should die, Rom. 8.13. And in another place he faith, Knowing the terrour of the Lord, we perswade mer, 2 Cor. 5. 11. I conceive, that the threats of the Law are of much good use to the sons and daughters of men: They do awaken and rouze them out of their fecuritie and finfulnelle; I am of his opinion who would chiffeles. have hell preached daily unto men, being perswaded it would prove an excellent means to keep many out of hell: When I look upon that body of fin which remaineth in the best ; I cannot see but the threats of the Law may be of good use unto them; not that I fancie Christians should be carried into, and along duty, by a spirit of fear, as slaves; that they must have the rod shaking over them, or else they cannot, or will not do dutie: I know that they are led by a more free and ingenuous Spirit, into acts of dutie; namely, by the Law of Love: yet let me tell you, That the carnall and unregenerate part of the godly, needs this whip and harsh voice of the Law; and I see no reason but a Christian may make that motive to himself which God makes motive unto him.

Secondly, in its Promissory part, as it deth propound many and great rewards unto the fons of men. I finde that the Law doth not onely threaten, thereby to terrifie men from finning; but it doth also propound and promise unto the sons of men certain rewards, thereby to allure and draw them in to dutie: we reade of sherring mercy to thousands of them that love him, and keep his commandments: And again, the fifth Commandment is called, The first Commandment with promise, Eshef. 6. 2. Surely the Doctrine of Faith doth not make void these promises in the Law; nay, it gives the Law a power to promife, and alloweth that men may let the joy before them, and have an eye to the recompence of reward, though not

chi.fly and principally, or in a way of merit.

Thirdly,

3.

Thirdly, in its Mandatory part; and so it hath a power:

1. Of Declaration, to reveal and make known the will of God touching duties, to teach, tell, and acquaint men with the same; hence it is called a Lamp and a Light: the Gospel doth continue it to be an eternall Doctrine, teaching men what to do, and how to live.

2. Of Obligation; it doth not onely command things honest and to be done, but it doth tie men to yeeld obedience to it self for the Law-givers sake; hence it is called, Lex a Ligando: for if you destroy the Obligation of the

Law you make void the Law:

Now the Gospel will have it to be a ruling, commanding, and binding Law unto Christians, it doth set up the authority of

the Law Morall, making it to be a Law indeed.

Fourthly, in its Preparatory part and Office; you must know that the Morall Law is a John the Baptist, to make way for Christ, a manuduction to Christ and Faith; Paul faith, Wherefore the Law was our School-mafter to bring us to Christ. that We might le justified by Faith, Gal. 3. 24. I do not fay that the Law formally doth beget Faith in Christ, it doth it onely by way of Preparation and manuduction, and that partly as it doth convince men of fin, laying open to them that exceeding wickednesse which lieth upon the foul; By the Law cometh the knowledge of fin, Rom. 3. 20. And , I had not known that lust had been fin, unleffe the Law had faid, Thou shalt not covet. Rom. 7.7. Hence is it compared to a glaffe, whose propertie is to represent those objects that present themselves before it in all their colours; thus the holy Law doth yeeld up unto men by way of reflection, the true and certain face and nature of their finfulnelle, it layes fin out and open in its true proportion and countenance; the light doth not more demonstrate visible objects then the Law (which is the candle of the Lord) doth make known fins, and that by the help of fpirit, and the use of conscience, partly as it doth deject and humble men for sin: the Law doth so open the debt and death of fin to the foul, that it fees it felf inclosed with the curfe that belongs to fin; and that Diving wrath is ready to pour it felf or him, and how to avoid the fame he knows not; he is as a man shut up in a close



room, having his mortall enemy standing at the door with a drawn sword in his hand; entring upon him, thus the Law falls upon the conscience of a sinuer, whipping and tormenting him; loading and burdening him; laying him as it were upon the mouth of hell, passing the doom of damnation upon him, from which it can of it self no way deliver it self; it leaves him a sinner without a Saviour, without all hope of salvation: Onely it is brought to this wishing, O that there were any possibility of mercy, that I might be saved from this condition of insufferable misery. Again, we may consider the The Law subjects in respect of whom the Law is not made void, and is not made they are of two sorts.

1. Unbeleevers, who are yet in the state of nature, and to 1. To unfuch the Law is enlightning, a wakening, judging, and terrifying, through the application of the curse and wrath; The 1 Tim 1.9 Law is made for the sawlesse and disobedient, for the ungadly and for sinners, &c. It is their whip and rod to scourge

them.

2. Beleevers, who are under Grace and Love; and to such 2. To beliet is a glasse, discovering their many hidden corruptions, by which they may daily try and examine themselves, it is their bridle, to cohibite and restrain them from sinning; it is their hedge and mound to keep them in order and due compasse; in a word it is their rule, by which they are to guide and moderate the inward and the outward conversation of soul and life: And thus far it is not made void by the Doctrine of the Gospel.

Nomift.

Will you be pleased to demonstrate this a little farther unto me and my friend?

Evangelift.

I shall proove unto you that the Doctrine of Faith doth not make void the doctrine and duty of the Morall Law, by these ten instances.

1. The Law Morall was given to Adam in the state of in-Reas. 1. nocencie; I say that Adam in the state of integrity was not without a Law, nay nor without this Law, for the substance of it; though he was a righteous man, and in his height of

C3 dignitic,

dignity, yet he was commanded by the will of God, and his work was to be ruled by the precept of God in all things; as yor may read, Gen. 3 16. The Law Morall, and the Law given to Adam, was the fame Law for the matter of duty, as I look upon the Law given to Adam for a covenant of life and falvation, God intending to give, and tying him to expect life upon, and for his obedience, and withall do confider that God in justice might have held his posterity to the same cendition and covenant of works; here I conceive that the Law given to Adam, and the Law received by Mofes, are not one and the same; for I think that God never intended that the Law given by Moses should become a Covenant of Works unto the fons of men: nay, we finde that there were mercifull and Evangelicall intentions in God in giving the fame, as may appear in the Preface to the Commandments; in his Preaching Christ to Adam in Paradice immediatly upon the fall; and in his ordering that it should be a means to beat man out of himfelf, and to bring him unto Christ: Yet when I look upon Adams Law, as it was a rule of life and obedience unto him , in this respect they do agree; virtually the Law given to Adam and received by Moses was one and the same, the minde of God for dutie being constant and perpetuall, one at all times, and in all places; according as we pray, Thy will be done on earth as it is in beaven.

Secondly, Mans nature hath this Law Written and engraven Reaf s. indelebly in it : I will not dispute whether the Law of Nature be a relique of the old image left in Adam; of this I am fure. Rom 2.14 That the Gentiles which have not the Law, do by nature the things 15

contained in the Law : thefe having not the Law, are a Law unto themselves, which shew the work of the Law written in their bearts. Out of which Scripture, it is clear, that God presently upon the Fall, planted in the heart of all mankinde, not onely

The Low of an opinion of Divine Soveraignty and authority; but a knowledge of certain practicall Principles, in an obliging and profecuting way: Thus in a word, the understanding and judgement (which is called the Speculative facultie) was, and is enabled with an apprehension and conception of things to be done and to be forborn, as their honestie and dishonestie did

Nature.

mhus

appear:

appear: the confcience and will (which is called the Practicall facultie) had imprinted on it a defire or endeavour to prosecute all those things which should be revealed to the understanding; they reasoned from their light, to their life, inferring

the practice of all revealed principles, Mat. 7.12.

his

35

gi-

25

ind

rct

hat

di-

W

ne

he

ks

11

15

is

le

n

I

Now this Law had fuch a firm and fast engraving in mans understanding and conscience by God himself, that iniquity it felf cannot eradicate or obliterate the same; it is written in mans nature as with a pen of iron, for ever to remain with the nature of mankinde; and this is no other then a Summary or Abridgement of the Morall Law; for the Law of Mofes writterr in Tables of stone, materially is no other then what was written or imprinted in the heart; according to the rule, Pracepta Decalogi funt explicationes juris nature; The Law Mo- The differrall is the explication of the Law Naturall. I grant that this excethat is Law of Nature, by reason of mans corruption and preposte-between the rousnesse of affection, is not so clear, perfect, and easie, as was Name and the Law in Creation to Adam; for he had in his created effate the Law of a more shining light, quick apprehension, steadie will, and able Adam and resolution, then his posterity naturally now have; nay, this Mach a Law of Nature doth in many circumstances differ from the Law Morall; v. g. This we have by infusion, that by publike voice; This is written in tables of flesh, that in tables of stone; This containeth dutie impliedly, without method and order, that expresly and orderly, &c. The Argument lies thus, If God hath indelebly written the Morall Law in mans nature, then the Doctrine of the Gospel doth not make it void: but God, &c.

Thirdly, The Morall Law is a Dottrine Spirituall, boly, good, Res 3. just, and perfettly containing the good and acceptable will of God, and therefore not to be made void; that it is a Doctrine, the Hebrew word Torah will make evident, it being derived of Horah, which fignifies to teach and to instruct, bow to live, and how to walk; even as a School-master doth teach his Scholers what is evil, and how to avoid it; what is good, and how to doit; that it is spirituall, holy, good, and just; The Apostle saith, We know that the Law is spirituall; And, Where- Rom 7.12, fore the commandment is holy, and just, and good: And thus it is

14.

not onely originally as the holy, good, and just God, who isa spirit, is the Authour of it; but also materially, and effectively, it is pure and undefiled, free from all stain of errour and falthood, having not the least iniquity cleaving to it, it carrieth in it the good and acceptable will of God, it is indeed the wisdom and the will of God; the Law is not good, and then willed of God; but it is good, because it is willed of God; whose will alone is the rule of all goodnesse; yea, and men by it become Spirituall, hely, good, and just: Now if it be every way absolute and perfect (as it is stiled, The perfect Lam of Liberty) there can be no reason rendred why it should be abolished; I conceive that the law-Maker was in wisdom infinite, and so he did foresee before-hand how to prevent any inconvenience which might fall upon it, and become a reason to abrogate it: shew me the least flaw in the Morall Law, as it stands a rule for duty, and then you may talk rationally of difannulling it: Will you take upon you to make void and of none effect that which is holy and good?

Fourthly, the Morall Law of God is perpetuall and un-Reaf. 4. changeable, even that which must endure for ever, Pfal. 119. 89. Christ faith, Till beaven and earth paffe, one jot, or one tistle Shall in no wise passe from the Law , Mat. 5. 18. It is of an unperishing nature; you may as soon destroy God himself, as destroy that: though mans Laws may be repealed, Gods Laws admit of no repeal; had it been a temporary Ordinance, then

it might have been made void.

Fifthly, The Law is univerfally extensive : The commands thereof are commands to all Christians, in all ages: now look how farre any Commandment extends, so farre doth obedience thereunto extend it felf: If the Morall Law reach to us Chriflians as well as to the Jews, then we stand obliged by it: now to make it evident that this Law concerned all men, even us Christians under the Gospel, consider 1. The Morall Law the Law to was no Type of Christ, neither did it concern the Jew onely as he was a lew; if fo, then the Jew onely did fin in Idelatry and Adultery, and the Gentiles did not : I demand, What Law of God did forbid these sins? Did not the Morall Law? It did. And will you say that the Jew onely was tied to it? If he was

Theext'u-Guenelle of Centiles.

Real. 5.



e-

ad

1-

'n

not, then the Gentiles came in also, and so the Commandment concerned them, which must be yeelded, unlesse you will say that the Gentiles did not fin by Idolatry, Adultery, &c. 2. The Gentiles heretofore did, and Christians now do fin in breaking the Morall Law; for all fin is the transgression of the Law. Now if they were not bound to keep the Morall Precepts, they did not and could not offend; fuch must hold that beleevers cannot, and do not fin, who make void the Law unto beleevers; the Apostle sheweth that the Morall Law concludes all under fin; now that Law which concludes all men to have finned, concludes that all men have broken that Law; if it conclude that Jews and Gentiles have finned and broken it, then it extends it self to them. 3. If the Commandments of the Morall Law do not equally and univerfally binde men to their observance, then the curse threatned upon the breach of that Law, doth not appertain equally and univerfally to them; for we read, Curfed is every one that continueth not in all things Which are Written in the book of the Law to do them, Gal. 3. 10. Here I would ask a proud Antinomist, Doth the curse of the Law belong to all men, yea or no? If it doth, then the Law concerns us Christians; if he shall fay, It doth not; then I affirm, That he denieth his part in Christ; it being written, Christ hatbredeemed su from the Curfe of the Law, being made a Gal. 3.13. curse for us.

Sixthly, The fpirit of God doth write this Law in the hearts of Reaf. 6. all Gods children; according to the promise, I will put my Law Jer. 31.33. into their inward parts, and write it in their bearts. If any shall scruple at the expression, and think that by this Law is not meant the Morall Law. I would defire them to confider what the Prophet Ez-kiel faith, I will put my Spirit Within you, and cause you to walk in my Statutes, and ye shall keep my judgements, " and do them, Ezek. 36. 27. I pray note. 1. That the Spirit The spirit makes it his work to convey the minde of God in the Law in- writing the to the minde of every Christian, he doth by an enlightning Law, what. act fufficiently instruct them in Gods authority over them, and his will concerning them. 2. That the Spirit doth by an act of efficacy engrave and write the Law in their hearts, which is no other thing then she fastening of the power and authority of

the Law, together with a disposition to obedience upon the heart, so that the heart shall be no more contrary to it, but sweetly concurring with it. I mean there shall be found these four things in a Christian.

1. Obedientiall apprehension; which is the basis and ground of all duty to God; for without a clear and distinct knowledge, and a spirituall discerning of the inward meaning, and binding power of Gods Commandments, a man shall never submit to the Law of God, as the onely rule of life and obedience.

2. Obedientiall disposition; the frame of the heart shall be fitted unto acts of obedience, and the disposition sweetly inclined to take up the yoke of all Divine injunctions, so that I st. 40.8, with David they shall say, I am ready to do thy well, O my God,

3. Obedientiall defire; fuch have wrought in them folid

yearby Law is Within my beart.

defires, that the goings and steps of their hearts and lives, may be answerably suited and matched with the righteous and pure Laws of God, and all swerving from the same are grievous to them, as being contrary to their minde and will; they wish with David. O that my wayes were directed to keep thy Statut s, and it is with them, as it was with Paul, who did consent to the Law in his foul, though he did swerve from the same in many particular actions: the Spirit works this temper in the godly, that there shall be an equal latitude between Gods Precepts and his desires (i) though there be much duties which a Christian cannot do, yet there is no dutie but he would do:

them; or, alwayes I do not, yet alwayes I would obey.

4. Obedientiall expression; the life of obedience is the obedience of the life, and therefore the Spirit draws them out, not onely into an outward profession, but a sincere and reall practise of obedience; that as the will, so the deed; as the heart, so the hand shall be theirs; they shall be made to put out their strength, imploy their endeavours, and to overcome themselves, that they may obey the commands of heaven: Now is this the work of the Spirit on the godly, and shall we imagine that the

he faith, I would keep good Laws, but alwayes I do not keep

Law is made void?



1,6

CHI-

ina

und

W-

and

ver

ınd

all

tly

nat

od,

id

re

36

25

Seventhly, Christ himself hath established and ratified the Mo-Real. 7. rall Law for a Doctrine of obedience; he doth professe that he Mat 5.17. came not to destroy; or to pur a period to it, but to fulfill it; now the fulfilling of it, is not the destroying of it; and if it be not destroyed by Christ, then it remains the Law still; and if a Law, it bindes us to obedience: Nay, Christ made it his 4 Adims work in his Preaching to vindicate and affert the genuine and of christ proper sence of the Law, from the Pharisees corrupt, and im- about the posed glosses and interpretations: further, he became himself Law. a patern and an example of obedience to the rule of the Morall Law, in no one point fiverying from the direction thereof: and in a word, he did frequently enjoyn men the right obfervation of the Law, according as Mofes had done before him.

Eighthly, The Apostles of felias Christ have maintained the Reas. 8. Doctrine of the Law, in the o' ligation thereof unto dutie: befides the Text now opening to you; Confider, how often doth he fay , Love is the fulfilling of the Law : What frequent Rom. 13. recitals are there of the Commandments of God in the Epifiles? The Apolile present on children the dutie of reverence unto their Parents from the fifth Commandment, faying, He- Eph. 6.2. nour thy father and thy mother, which is the first Commandment with promise: S. James doth second S. Paul, saying, If ye ful- Iam. 2.8. fill the royall Law according to the Scripture, Then shalt love thy usighbour as thy felf, ye do well: and the Apostle John, in his Epistle, doeth set on this Doctrine, as you may easily observe.

Ninthly, Beleevers tefore and after Christs time, haverecke- Reaf. Q. ned them slues to be under the dutie and obligation of this Law: David, Hezekiak, Josiah, with many others, stand upon record for their respect to Gods commandments, and walking in the way of his will. Zachary and Elizabeth kept them close to the Morall Law, Luke 1.6. And Paul did not onely confent Rem 7 16 to the Law that it was good; And delight in it after the inter man: but he profeseth, that with his minde he him felf did ferve the Law of God. Mark the phrase, he did serve the Law which: expressly notes his obligation by it; and obedience to it: may, the whole feel of the woman, with whom the DragonRev. 12.17 makes war, are faid to keep the Commandments of God, as well

as to have the testimony of Jefus Christ. Tenthly , The Morall Law hall be a rule for Gods judging of Rea . 10. men at the last day; hence faith the Apostle, So speak ye, and To do , as they that shall be judged by the Law of liberty, Jam. 2.13. In which Scripture we may observe, that in the day of judgement God will call men to account for words and actions: and that the rule upon, or by which he will proceed with men, is his Law; its clear by the Scripture, that the Law shall at the last day be condemning and judging unto impenitent and un-Beleeving finners; Hence faith Christ, Do not think that I will accuse you to the Father, there is one that accuseth you. even Moles, in whom ye trust, John 5.45. And again the Apoltic faith, As many as have sinned in the Law, shall be judged by the Law, Rom. 2. 12. Where it is plain, that the wilfull breach of the Morall Law shall be imputed to every childe of Adam, unto just condemnation; fuch as have the Law written in their hearts shall be condemned, because they did not obey the Law, as it was revealed to them: fuch as have the Law more clearly written in the Scriptures, and do violate it that shall condemn them; not but that men shall be judged in that day according to the Gospel, Rom. 2. 16. Now then if God shall make the Law Morall his rule by which he will proceed to judgement at the last day. I conclude, it is not made void by the Doctrine of Faith; it was to me frange Divinity which one of the new lights vented in publike, faying, That the Morall Law shall be a rule for God to condemn an unbeleever by, but it is no rule for him to walk by. I would ask of this man, how men do draw their inditements against tiplers and quarrellers in the countrey? Is there not a Law broken, which should have been observed; and because its not observed, doth not the penaltic come upon a man; doth not that strengthen the Law to judge and condemn man? Doth not all judging and condemning by the Law, both strengthen and inforce the obedience which is principally intended by the Law? I think that the Law neither could have curfed or

judged man at all, if his disobedience had not made way there-



unto.

The Gold

doth Rabbill

the Law

11 mayes,

Nomist.

well

.12.

dge-

ns:

len,

the

un-

1 1

W,

the

be

he

ry

he

y

I shall defire you to shew me how the Doctrine of the Gofpel, which is called, The Law of Faith, doth establish and confirm the authority and obligation of the Morall Law?

Evangelift.

Sir, I hope that you can tell how to diftinguish between the making of the Morall Law to be a Law, and the maintaining or strengthning of it, being so made, we teach that there is no efficiency or causalitie in the Grace or Doctrine of Faith to make the Morall Law, it had no other Authour then God, the great Law-giver and Law-maker.

Nomist.

I yeeld to this, and do look upon the Doctrine of Faith. as maintaining or making strong the Law to be a rule for life, and would fain be satisfied in the wayes how this is done.

Evangelist.

I do conceive that the Morall Law receiveth strength and confirmation by the Doctrine of Faith these 12. wayes.

First, as it holds no contrarietie or disagreement, but rather an harmony or consent with it in the main matters of dutie and obedience: in this sence I may say as doth the Apostle, Is the Law against the promises of God? God forbid: What, Gal 3 21, doth the Law fay one thing and the Gospel say another? I speak to the matter in hand: and do averre that the Gospel and the word of Free Grace directs men to no other obedience, then that of which the Law is formally or virtually the rule: Vice in the Law, is Vice in the Gospel; and Vertue in the Law is Vertue in the Gospel; as it is the same water which runs thorow feverall Pipes; fo it is the same obedience which is conteined in the Law and in the Gospel; they have but one minde of God in them, and do speak the same things; the work of duty in both, is co-ordinate and fub-ordinate, not contrary or repugnant.

Nomist.

Do they agree in all things for dutie?

Evangelist.

You may note these two things.

T. That

1. That though they do both declare and require duties shewing what is to be done and foreorn, yet the Doctrine of Faith hath more helps, or more obliging vertue and abilitie then the Law hath or can afford; the Doctrine of the Law is onely declarative; that of the Gospel is also effective and operative.

2. That the Doctrine of Faith doth require the exercise of some duties and graces, in a more speciall and determining way then the Doctrine of the Law doth: I shall instance in this one point; That man should believe what ever God would have him to believe is a duty of the Morall Law; but that mans Faith should determine it self in the Son of God, apprehending and applying his righteousnesse for justification in Gods sight; This is a dutie of the Gospel: I conceive that justifying Faith is formally required in the Gospel, at the most but virtually commanded in the Law of Masses.

Nomist.
Proceed I pray you.
Evangelist.

Secondly, As it fets up God in supreame authority and foveraigntie, setling upon him power to make and give Lawes in an obliging way unto the sons of men; the Gospel Jam. 4.12. teacheth, that There is one Law-giver, who is able to save

and destroy.

Thirdly, As it doth maintain the Law to be a Copie of Gods will, every way holy and usefull unto the sons of men; the Morall Law is called, The Royall Law, because it is the minde of the great King of heaven; It is the great Kings Law, according to which, every of his Subjects ought to walk, and Mic. 6 8. to order their lives and conversations; be huth showed thee, O man, what is good, and what the Lord thy God requireth of

shee, orc.

Fourthly, As it doth fet men necessarily into a way and course of obedience: the Gospel makes not obedience to Gods will an indifferent or arbitrary, but a necessary thing: it is not all one in the Gospel sense, whether God be obeyed, or not obeyed; whether man repent, or not repent; believe, or not believe; but man is tied and bound by the Doctrine thereof, simply and universally to obedience; it doth teach that it is better

3

ies

of

tie

is

oe-

he

(-

17-

cr

better to obey, then to stand disputing against duty; and that though the command be repugnant to some felf respects, yet there neither is or can be given any fufficient reason why a man should deny obedience to the Will of God, and not do duty.

· Fifthly, As it doth cry down fin and licentiousnesse: The Gofpel doth not onely thew, That fin is the transgression of Gods Law; and that which God is to displeased with, that he will most severely punish; but it doth shew it self every way opposite to all, even the appearances of wickednesse; this teacheth men to deny ungodlineffe, and worldly lufts, and calls up- Tie 2.11. on them to cleanse themselves from all filthinesse of flesh and 2 Cor. 7 1. Mirit.

Sixthly, As it doth make known a remaining vertue in all the curses and menaces of the Law : under the Gospel the believing foul doth fee from the dreadfull fentence of the Law. to Jefus Christ, even as the man flaver did to the Cities of Refuge, feeking to repeal all the actions of the Law against it felf; furely if the Gospel did not make it to be of force, it would not be thus with believers.

Seventhly, As it doth look at the fatisfaction of the Law ere it alloweth the justification of a finner: The Gospel will have men justified per modum justitie (i) in a way of fatisfaction unto jultice, which cannor be done untill that right be done to the Law; the right of the Law must be fulfilled in us, as satisfaction was made unto it in our names, by our Surety and Rom 8.4. Saviour; till when no man is by the Cospel admitted to love and life.

Eighthly, As it dot give license and liberty to poor sinners to come in and plead the fatisfaction of Christ to the Law for their discharge from that guilt contracted in and through their breaking of the Law: When the Law hath found men to be finners, by its fentence condemned them for the fame, and left them under many miserable wounds and horrours; the Gospel will now admit and give way to them to come in to God, and deal with him for grace and mercy in and for the active and passive obedience of Jesus Christ, which is his righteousnesse.

Ninthly, As it doth prese to humility, and self-denyall: An humble

8

humble felf-denying heart is never above duty; all the while the heart is proud and felfish, its disobedient, and unsit for duty; where telf raigneth, there carnall reasonings vave mastery and base ends do over-bear the heart, carrying it from duty: Now the Gospel calls upon men to deny themselves, and to belowly minded, and humble hearted; it would have men to loose their wills in Gods, as the wise doth lose her name in her husbands.

Tenthly, As it doth spring up love to God and man; Love is not the rule, but spring of sound obedience to Gods Law; no affection disputes lesse, and doth more, then love; Christ puts all obedience on love, and Paul puts all love upon Faith; if men love, they cannot but obey; if they believe, they cannot but love; as love is a part of duty, so it is a provoker to duty,

2Cor 5.14 The love of Christ doth mightily constrain.

Eleventhly, As it doth excite men to look up to their helps for performance of obedience: The Gospel sheweth to men their work, and the way how to accomplish their work; it sets before them all encouragements to be doing, and where all their springs of ability for doing he; especially, it sets Christ before men, not onely as an example of obedience to his Fathers Will, whom they are to follow, but as the spring of all-obeying vertue; it teacheth that all power to do and obey, is treasured up in Jesus Christ, and from him it floweth, even as the service of the natural members ariseth from the instrume which passeth from the head: in one place it saith, without me you can do nothing: and in another place, 1 am able to do all things through Christ that strengthneth me, Phil 4, 13. It woes and wins men to come to Jesus Christ, seeking obeying vertue from him.

Lastly, As it keeps men upon a oourse of obe 'ience: We reade of the obedience of Faith, and the work of Faith; the Gospel cannot endure idlenesse, its for working: in one place Phil. 2. 12. It saith, Work out your salvation with sear and trembling: In 2 Pet. 1. 12. another place, Give all diligence to make your calling and election

fure: In a third place, Show me thy faith by thy works. Thus it is in the Gospel; works do not justifie persons in Gods sight, yet they justifie faith to a mans own conscience, and all

the

u-

ry

to

to

the world. We are not to be ignorant, that as Faith bath an immediate and primary act, called Application, which is the taking hold of speciall and faving o jects; fo it hath a mediate. derived, or refulting act, called Subjection, which is the delivery up of the perion to be ruled and governed by the Lord in all things; the grace of Faith, in life, will make men and women to apply themselves to keep Gods Commandments with chearfulnesse; as the Gospel doth shew that God is gracious, fo it teacheth that man must be dutifull; he that faid, I am God all-suffi ient, said also, Walk before me; that covenant which makes God to be a loving Father, doth stile Christians obedient children.

Nomift.

If it might not be troublesome unto you, I would gladly hear the uses you made of these Doctrines,

Evangelift.

It is meat and drink to me to do my Masters will, and your Spirituali profit is my fouls pleasure. I gladly yeeld to your motion, and do acquaint you, that this Scripture thus opened.

In the first place, doth wipe off that divelish slander, and Ufe 1. unjust imputation of the Romanists against the Protestant Divines. Bellarmine in his fourth Book, De justificatione, and fifth Bellar, & Chapter, useth these words, Igitur adversarii,ut supra diximu, justifila. in co ponunt Christianam libertatem, ut mulli legi subjecti fint c.s. in conscientia, & coram deo; & Christum habeant proved motore, non pro legis-latore; Moles autem cum fuo Decalogo nibil ad eos pertineat: (i) The Adversaries to us do place Christian Libertie in this, that they are altogether freed from the obedience and Subjection of the Law, so that Moses and his Commandments do no way belong to them : We reject this charge as falle and unjust, and do from our hearts abhor any fuch opinions; we onely teach a freedom from the Law, as men would make it a covenant of Works, and feek justification thereby: we constantly and earnestly maintain, That the Morall Law is a binding rule for dutie, and ties all forts of persons to the observation of it felf, and fuch who teach otherwife we do oppose as Antinomians; We do not abolish the Law, but rather as the Apostle faith, We establish it to be an immutable and perpe-

tuall Doctrine and rule of life and holy walking, binding not only by a naturall, but a Divine obligation, asisavardiscotts Assence was store I fhall conclude this, with the faying of a learned Divine, Unanimi consensu docemus omnes Chri-Andreas stianos fid les legis moralis regula; directioni, imperio & obli-Rivet in erlogi p. 17 gationi subjectos effe, & omnium mandatorum divinorum, quibus aliqued officium nobis imponitur; que libertas non destruit legis obligati nem, & obedientiam, fed auget & excitat : And that the liverty from justification by the Law, doth not destroy, but increase and stir up the obligation of, and obedience to the Law. I could, if need were, bring in the Testimonie of Luther, Calvin, Bez , Chemnitius, Zanchius, with many other learned and godly Divines in all the ages of the Church fince the Apoltles dayes, maintaining that the Morall Law is not abolished by the Gospel in its power, to be a rule of life to Christians : fee Reverend Doctor Tailor in his Regula vita, pag. 190. Nay I

Nomift.

dare affirm, that never did any one both godly and learned man

I thank you for this, for I have heard some of those who say they Preach Free grace, and are not Legall Preachers, say that Luther is of their judgement, and that their Honey comb; Gospel grounds; The discovery of the dangerous dead faith; News from Heaven, or, A Treatise of Peace: together with other Books which pall secretly among them, were the milk sucked out of his orest; nay they give out that learned Rivet, whose words you have quoted, was wholly of their judgement.

Evangelift.

Sir, beleeve me that neither Luther or Rivet, did ever conceive of teach that the Morall Law was thrust out of its ruling use by the Gosp 1; nay, I will loose all my credit I have with the Churches of God, if I do not prove to them and all the world, that there is not a stronger enemie against that Sect of Libertines who would at rogate the Morall Law in its use, as I have opened, then Luther was: If they dare make him judge in this Controversie, I shall stand or fall by his own Sentence: O that the name of this hely man should suffer,

Eatons book. Traske. Eaton. Richard-

fon.

teach the contrary.



as it doth, among Papilts and Libertines; But leaving this I

proceed.

not only

bri

bli-

bis

gia

111-

W.

al-

nd

les

by

ce

I

ın

Secondly, I did by vertue of this Doctrine justifie the pra- Us 2. Aice of all fuch Ministers who do Preach the Law unto their hearers: Certainly the Ministers of the Gospel may and must Preach the Law; It is made the note of falle prophets to fee vain and foolish things, and not to discover iniquity; O how Lam. 2.14. many are there yet unacquain ed with their hears and their life vilenesse, because this glasse is not set open to them, and preffed upon them? O how many unbroken and unhumbled hearts are there among us, and all because the Law is not Preached; men are yet strongly wedded to their fins, fcorn all tenders of mercy; cannot be drawn to think of, much leffe to welcome Jesus Chrift, and all for want of the Preaching of the Law: Was it ever known, that untill the foul was broken and brought low, and John Baptist had done his part (which is the work of the Law) that any man was prepared for Jesus Christ? Go out therefore O you Ministers of God, gird your fword upon your thighes, and make your arrows keen in the hearts of all obstinate and rebellious sinners; Preach down all those who cry down the Preaching of the Law; and Preach you the Law to discover men unto themfelves, to drive them to Christ, and to keep them on dutie: Know thus much, when you Preach the Law rightly, you Preach salvation to them that fear it; as when you Preach the Gospel, you Preach damnation to them that neglect or contemn it: I would have every Minister wary in Preaching the Law; Its possible that there may be an ill dispensation of the Law; The Chyrurgeon that launceth, may do as much hurt as he that doth not use the Instrument at all; Such as Preach The Law & not the Law at all may make dead and loofe hearers, and fuch as 10 be Pies-Preach the Law too far may make desperate heavers. The golden mean is to be observed : The thing I would is this: 1. I 1 With the would not have the Law to be Preached alone by it felf, with- coffee, out a mixture of some of the Promises of the Gosfel; The fire hath its heat and light, and a Minister should have both Law and Cosp. I in his mouth. 2. I would have the Law to be 2 For the Preached, as it was published, for Evangelicall and mercifull Goffel. intenintentions and purposes; not for destruction and desparation, but for edification: I finde that it was published in the hand of a Mediatour, I would have it to be Preached in the same hand; he preacheth the Law best who preacheth it with reference to Jesus Christ; as I would in Preaching the Law shew men hell, so I would seek thereby to save them from hell; the wound should neither be made wider or deeper then the Plaisser, &c.

Nomift.

Your councell is good, and I would that all Gods Ministers would apply themselves to this course: I verily think that the condition of their hearers do require it; for whereas we have one tender broken-hearted hearer, there are a thousand stubborn-hearted men and women, who need the hammering of the Law: onely give me leave to tell you, that I have heard men thus objecting, That the Preaching of the Law doth affright men, and bring them to despair.

Evangelift.

This is the objection of carnall men, who make it their hell upon earth to be disquieted in their course of sin, the Law nakedly encountring with such, shews them such wrath from God, and torment in hell belonging to them, (they in mean time having no eyes to look upon the remedy) that it drives them into totall despair; the fault is not in the Law but in themselves.

Nomift.

I am satisfied in this matter, I pray go on.

Evangelift.

Thirdly, This doth confute the whole rabble of Antinomians, such as were the Manichees, the Marcionites, the Montanists, the Muscovites, the Anabaptists, the Socinians, together with their off-spring and followers the Antinomians, a generation of Libertines, who under a colour of Preaching and practising Free grace, till the land with drunkennesse, uncleannesse, disobedience to authority, neglect and scorn of dutie, yea, and all manner of licentiousnesse, as wofull exprience witnesseth, and if need were, just tostimony and proof can make good; Antinomianisme hath been a corrupt and evil tree; and oh



Use 3.

that it were cut down root and branch, that our City and Kingdom might be no more peftered therewith.

on,

of

d:

to

cn

he 11Nomist.

I beseech you good Sir, discover these Antinomians unto me, that I may know them.

Evangelist.

You shall finde them to be full of subtilty and cunning, well' knowing that the open profession of themselves is full of hatred and fcorn, and yet though they shun the name, they are the men, their speech and practise will bewray them : wherefore T'm forts of learn that there are two forts of Antinomians.

1. One Doctrinall; Such who in opinion and judgement a Doctrinall do prefume to out-law the Law of God, making the Morall Law it felf, and the preaching thereof ufeleffe, both to unbelievers and believers, even a thing abrogated by the Gospel, which is as clear a difmission or making void the Law, as can be imagined : there are who do reject the whole Old Teftament, shewing themselves therein adversaries to the Law and the Prophets. I mean among our new lights, which I thus evidence by their own favings; one of them teacheth, That no other Word must be pressed upon men, or preached unto men, but the Goffel, and the promises thereof : Another faith, That to preach onely the Gospel, and to cast away Moses, is the true Way of preaching, with which few of our Preachers have acquaintance: Another teacheth, He that mak th the Law a Rule of his life, whatever he be in heart, be is a Papist in practice : And the same man was bold to vent , That the Low Was not of force to a believer, no, not as a Rule. And as if he had not spoken cnough, his learned brother comes up the next day, faying, I deny that the Law is a Rule for believers; nay, let me tell you. That it is no Rule for the unbelievers to walk by; it shall be a Rule for God to condemne him by , but it is no Rule for him to malk by. Another of their faith, That after amin is justified by Christ, he is no more Subject to the Commandments of the Morall Law be must do nothing in conscience of that Law , he must not take himself to be bound to or by it. Nay, let me tell you, befide this and the like stuff vented by them, this they held a E 3 Rule,

Antinoni-



Rule, That you may not regard any thing that can be said a-gainst these, or any other of their Tenets, which shal be brought out of the Old Testament; if you urge them with the Doctrine or examples thereof, as against their way, they presently give you this answer; What do you tell us of these things, they concerned Christians before Christs time, and were done and spoken by men-under another Covenant and adminstration of grace and life then we are; show me these and tree, things out of the New Testament, and then I will hearhen to you. I pray tell me, Is not this to make void the Law, and to be a direct Autinomian?

2. Prafficall.

2. Another practicall; This you shall observe, That a Lanlesse head, a lawlesse heart, and a lawlesse life, seldome are divided;
Ministers that preach against the Law, do practise against the
Law, though they carry the matter smoothly and covertly;
and people who are the followers and admires of such lawlesse Preachers, do show themselves to be sons of Belial,
whose wills are their Laws; for they do prosesse, That no Law
of Moses shall cinde them; they trample Gods Commands
under their feet, saying, Let us break their bands as under, and
cast away their cords from us. It may be justly said of them as
it was of Ephraim; I have written to them the great things of

Pfal.2.3.

Hof. 1.12.

Fiveevills in Antinocast away their cords from us. It may be justly said of them as it was of Ephraim; I have written to them the great things of my Law, but they were counted as a strange thing : Mark well the place, in the Law there was Honorabilis & eximia; but the people accounted them alims & vilia : I finde a fivefold evill among these men; 1. That they break from the Morall Law by falling into forbidden courses, and yet they can cry, They fin not : To be drunk, to whore, to lve, to ft.al. &:. with fuch perfons, is no fin in them; What faith an impudent creature of their way, profituring her felf to uncleannesse) you do think you hould in if you findle lie with me , What Law doth firbidit unto us ? O horrible practife ! blush you Antinomians, who are taught, and do believe, Trat being in Christ, you cannot sin; or if you do, God cannot see it; and Whether you repent or not repent, it is all one, for they are remitted unto you in an indifferent way. 2. That they despise in their hearts, and fcorn in their speeches all such Christians who will not run wilde with them in their loofe Opinions and



wayes; these they reproach under the names of Duty-mongers, Duty-doers and followers of Legal Preachers: they fit in the feat of the scornful, deriding in a publike way that word of the Law and Gofpel which doth detect and reprove the Doctrines and courses of licenciousnesse: their Principles lead them into most shamefull and rude behaviour, whillt they are in hearing of Grave, Learned, and godly Ministers, who are not of their loofe cut. 3. That they fall into a diflike of the duties of holinefle, and the wayes of godlinefle: the madnefle of their mindes is fuch, that they cry out, What have we to do with the dungie, dirtie duties of fantification; We thank God, through Jefin Christ, that We have nothing to do With them; We have a new Gospel, that takes us off from Confession of Sins, asking Pardon at Gods hands for Sins; Mourning and repenting for Sin, Fastings and Humblings, these are works for Horn-book Chri-Stians : Nay , they do not stick to tell us , That beleevers are to do duties onely in respect of men, for God looks for none at their hands. 4. That they leave off the Scripture in San-Aification as litigious, to evidence their estate in grace; they are drawn up to the old way of the Enthusiasts, telling us, That they are affured by Lights and Revelations; one of them reports, That fince the came under thele Preachers of Free-grace, Delufions. I fus Christ came and took her by the hand, asked her, Why she was fo fad? bid her to leave off her mourning for her fin, and to be cheerfull, for she did greatly dishonour the Gospel in being troubled for her fins: And another of them reports, That as the was fitting by the fire, Christ came to her, and bade her to pray that fuch a one who was of her acquaintance might have full affurance; which the did, and prefently the partie re-Ceived by a light from heaven full affurance. 5. That they make fuch head against the Morall Law, that they do exceed Papifts and Prelites, and do equal the fiercest Perfecuters that ever the Church of God-had; the Papilts blot out the second Commandment onely, and the Prelates the fourth Commandment onely, but these uno ittu destroy the whole Law; imitating Manafes and Ammor, who having drawn the people into Idolatry, to hold them the better under it, fought to supprest the book of the Law; you hold it to be a bold part in 7eboiakim

I hoiskim to cut the Roul in Pieces and to throw, it into the fire: You will say that the practice of Antio has and Diocles fian was abominable, for they did cut in pieces all the books of the Law which they could come by; making a wicked Edict forbidding the same, threatning death to all those with whom this Book was found: I pray tell me, in what is the Practice of the Antinomians inferiour to theirs, save in this, That they have not the power of Tyrannie in their hands?

Nomist.

If this be their Doctrine and their doings, that they cast off the binding power of Moses Law, as it is a Rule for Service and Ocedience, I shall desire to blesse my self from them, and to keep me close to those faithfull Ministers of the Gospel who do make the Morall Law a Rule for life; and I hope neighbour you will do too.

Antinomian.

No verily not I: for I am not of Master Evang-lists minde, nor do I intend ever to be; once I confesse I was of his minde, and did walk by the Law as a Rule, but I must tell you, that I was then kept in such bondage and fear, and held so close to Dutic and Obedience, that all my Christian Libertie purchased for me was denied unto me, I could not do many things which now I do.

Evangelift.

I pray you Sir be intreated to open you self, that we may understand one another aright ere we part, it may please God that satisfaction may be given.

Antinomian.

My meaning is this, That you and such as you are, by Preaching and pressing the use of the Morall Law. laid a heavie yoke upon my self and others, kept us in a state of fear and bondage all our dayes; drew us into a way of Popery, and led us about the wood, making the way and work long and tedious unto us: But now, blessed be God for Jesus Christ and for the New Light that is revealed to us; We hear the Gospel, understand the Free Grace of God, and have a more easie and short cut to heaven then you allow of.



Evangelift.

Surely my friend, I conceive that the yoke of Christ is eafie, and his Commandments are not grievous; Nay, the Law os it is an ordained Rule for life, is the fweet voke of lefus Christ, unto which every good Christian doth yeeld a willing and cheerfull obedience, I mean the obedience of children not of flaves; this I finde, that it is a trouble to Christians, that they are not more obedient to the Law, but it never troubled them that they have been obedient to it, they in their inner man do delight in the Law of God, and it is meat and drink unto them to do the will of their Father, yea, it is their daily prayer, that they may do it. Befixes, the Law preached and preffed as a rule for life, leads no man directly into Popery: to let it up as a covenant of Works, fo it may lead men into Popery; 'tis not the right doing of dutie out of obedience, in. Faith and humility, but the trulting in dutie done, which doth make men Justiciaries and Papilts. And further, I must tell you, That the Royall Law is a straight Law, and we hold in the Mathematicks, that the straitest Line is the shortest Line, and therefore you do not go about the wood, when you walk by this Line: It is an observation of one, That the Morall Law is like to the Ecliptick Line, wherein the Sun keeps his course, and men and women are like to the Planets, which are on this or that side of the Line; if any of them chance to fall into the Ecliptick Line, they are neerer the Sun then any other the Planets. I may apply it thus; When Christians walk in Holinesse and Righteousnesse, they are neerest to God and Christ, the Sun of Righteousnesse. On the contrary, to cast off the Law and care of holy walking, and to fall into courfes of fin and wickednesse, is the going from God and Christ: and I shall ask you this one question, and let your conscience answer me; Have not you heard the openings of the Gospel and the Freegrace of God in Jesus Christ, by those who are both known and fetled Ministers in this City?

Antinomist.

But you do not Preach it purely, you feem to lift up Jesus Christ, but on a sudden you cast him down; we have such a deal of Law Preached to us, as if we were unbeleevers; and there is such pressing of men to duty, as if that Christ had not satisfied Gods justice for them.

Evangelist.

Sir, I am glad to hear this come out of your mouth, it feems that the Law may be Preached to unbeleevers. I fee you are not run up so high as to deny legall humiliation to be a way to bring men to Christ; you onely conceive that the Gospel would be more purely Preached by us, if that we did not presse the Law for dutie; Is the teaching of dutie among you held to be no Gospel way of teaching? Are you not in the relation of sons and servants to God? Is not Christ as well a King and Lord as a Priest? Surely Sir, nor you, nor your Teachers can by the Scriptures prove what you say against the Law, it is a Doctrine to be taught, and a rule for Christians to walk by.

Antinomist.

Yea Sir, we have such Scripture grounds for our truth, that you and all the world can never disproove.

Evangelist.

Will you be pleased to propound them to us in a methodicall way, and if you can convince us by the Scriptures, we shall yeeld to you.

Ansinomist.

Object. I. Yea that I will, and first against your Preaching of the Law, or making it a Doctrine to be taught, I shall bring you these Scriptures; That of Christ in Luke 16. 16. The Law and Gal 3.19. the Prophets were till John: That of Paul, Wherefore then serveth the Law? it was added because of transgressions, till the seed should come to whom the promise was made: And he

Vetl :3. faith in the fame Chapter , But after that Faith is come, we are

no longer under a School-master. Out of these Scriptures. I thus argue; If the Law was till John, till the feed should come. and it is no longer a School-master unto us; then its usclesse under the Gospel, and no Doctrine to be taught unto Christians: But thus these Scriptures say. Ergo. What answer can be made to this argument?

Evangelist.

Sir , I fhall defire you to give me leave to open thefe Scrip- sol. 1. tures unto you, by which you will be able to answer your felf: for that place of Luke it makes nothing to the matter in hand ; Luk 16.16 For 1. Christ doth not positively deny the use of the Law expounded. and the Prophets, after the time of John; he faith, they were till John; he doth not fay that they shall be no longer after John. 12. We know that after Johns Nativity, Preaching, or Martyrdom, the Law and the Prophets were in use: there were many Prophets after Johns dayes, and the Law continued and was Preached by Christ and his Apostles after his dayes: Wherefore 3 We must learn to distinguish of the Law and the Prophets. There were typicall Lawes, and there were prefiguring Prophets, fuch as did foreshew the coming of Christ in the flesh: Now this kinde of Law, and these kinde of Prophets were till John, who lived to fee and point at the substance of them all, as appeareth in that saying of his, Behold that Lamb of God which taketh away the fins of the lob 120 world: And this way our ancient and modern Interpreters do understand this Text; not that Christ did mean there should be a destruction, and an abolishment of the Morall Law in itsufe, or the writings of the Prophets in their Doctrines; but hedid teach, and instruct men in the use of the Ceremoniall Law; and all that Propheticall Doctrine which did referre it self unto his Person who was to come a Saviour for finners, which received a full accomplishment in himfelf who was the Treeth: and by how much the more the Gospel did set him out to be come in the Flesh, by so much the more would all forerunning Prophecies, Types, and Figures of Jelus Christ vanish and die: Hence faith learned

River,

36 River, Hos intelligendum effe de lege Prophetante per Figuras. In Exid. non de lege instituente mores hominum. And long before him 1.13 4. cont. Tertullian , Ceffavit per ad impletionem non per deftructionem : Vide Ambrofium Hom. 38 in Luc. Chryfoft, Hieronimum, esc. Tell me now, Is this place rightly alleadged for your purpole? If it be not, then fee how you are milled. As for your other Scriptures, I shall defire you to know, the Gal. 3. 39. main scope of the Apostle in that place, is to shew that God exposeded neither endued the Law of Mofes with & justifying or an atrogating power, as it could not give life by it felf to man, fo it could not hinder life by the Covenant or Promise of Grace: Upon the hearing of this, some were ready to say; What ther, Is the Law a vain thing? Wherefore then ferveth the Law ? To this the Apoltle makes answer; That the Law was added becanse of transgressions, untill the seed should come, e.c. (i.e.) The whole Molaicall Law was very serviceable, to open and discover sin, in such a way that it made them see to Christ for Sanctuarie, and to learn to cast all their Faith and expe-Cation for righteousness on him: This is all that the Apoltle aimes at. I fay, he treats onely of the use of the Law in bringing men to Christ, that they may be justified by him: he

speaks, De instificandis, non de justificatis: And of the mo-Vide Luth, lefting not of the ruling office of the Law of Mofes, as Luther in commit. well observes; he doth not destroy the use of it, as a rule. after a man believes in Christ, but notes the convincing and terrifying power of it, before a man comes to Christ. Here is no ground for cashiering of the Law, as if it were to be excluded the Churches in succeeding times, but rather an eftablishing of it, to be an excellent and usefull Doctrine to be

taught to the fons of men, in bringing them to Christ. As for that in the five and twentieth Verse, After that Faith is come, we are no longer under a School-master; The meaning

is the same with the former, That we are no longer under the Ceremoniall Law, as it did point and figure out Christ unto man, he himself being come who was the substance; Nei-

ther are we under the rigour and sharpnesse of the Morall law; it can and doth no longer rigorously exact at our hands

perfect :

Verle 25. o ened.

perfect obedience upon pain of damnation; The Apolle doth no way speak of the Morall Law, as it is a rule of life for obedience to Gods will; so that the Scripture is no way properly alleadged to your purpose: If that we should teach man dependance on the Law for Justification, you had said somewhat: What else have you to say?

Antinomift.

Against your propounding or obtruding the Morall Law Object. 2. for a rule of life, I shall urge you with these Scriptures, Rom. 6.14. You are not under the Law, but nuder Grace. Gal. 3. 10. As many as are of the Works of the Law, are under the curse. And I Tim. 1.9. The Law is not made for a righteous m...... Out of these Scriptures I thus argue; If the Law belong not to the righteous who are under Grace; and if it be a bringing men under the curse, to urge them to obey the Law; then it's plain that beleevers have nothing to do with the Law, as its an obliging rule: But so is this, Ergo.

Evangelift.

You, with the Donatifts, alleadge Scripture, more for Sol. 2. hew then Trueth, as will eatily appear when I have opened Habine these places: for that place in the Romanes it is clear, That Scripturas the Apostle doth intend nothing less then the absolute dischar-ad speciem ging of Christians from observance of, or obedience to the laten Aug. Morall Law: For, 1. He speaketh of mans being under Rom. 6 14. the Law, in the Minatory and Damnatory fentence thereof; o, ened. The meaning of the place is this; God having fet them into favour, and they having obtained their pardon in justification, were acquitted from the curse and damnation of the Law. that could not now any longer hold them under to death; as a malefactour having obtained his Princes pardon, is freed from the fentence of condemnation under which he did lay with much fear and grief, that death which must have befallen him by the Law, was prevented by the coming in of his pardon; thus God had fet them under his grace, and be-Itowed his favour on them, and by this means they were

not

Verlis.

o, cred.

not under the death of the Law: Now unlesse you will confelle, that the giving and granting of a Pardon doth naturally and directly take off all dutie to a mans Soveraign, and give him a dispensation to practise Rebellion more freely ; it cannot be granted that discharges from the damnation of sin by grace, can take off all loyaltie and dutie unto God in his requirements, 2. It is most evident by the following words, that the Apostle intends no dismission from obedience to the Law, for he faith, What , Shall we fin , because we are not under the Law, but under Grace? God forbid. Certainly, if by an estate of Grace men were totally discharged from walking according to the Doctrine and command of the Law, . the Apostle needed not to have spoken of sinning; it being impossible that fuch should fin who are not tied to keep in compasse of any Law; Sin being (as we all know) the transgression of the Law, I John 3. 4.

To that place in the Galatians, the scope will be a sufficient answer & Pauls drift is to take off men from depending on Gal 3 10, the works of the Law for their justification : this was the infection by the false teachers which were crept into the Church at Galaisa, they had leavened the people with an opinion of merit, who began to be full of pride, and would be little beholding to God for heaven; they would not beg, but buy a place in heaven, and did feek by their own works, to become their own Saviours: This practice and doctrine, the Apolle sheweth, was the ready way to bring down a curse upon them; and this curse he brings in as an argument to take them off from cleaving to the Law for Justification : and the words are as if he should have said, When a man shall put himself under the Law for Jultification, shall promife to himself an estate of eternal life for his obedience fake, place his righteousnesse in graces received, or duties performed, this man puts himself under the curse : Now tell me, How doth this Scripture overthrow the binding power of the Law to duty? May not a man believe in Christ, and obey too? Obedience hath the Helling, not the curfe annexed to it.

As for that place in Timothy, I think it maketh nothing at all



all for you; for the Apostle speaks of the right managing of the Law, faying, The the Law is good, if a man ufe it lawful- ITim 19. Now how is the Law used lawfully ? Is it not when it opened. is rightly applyed to the punishing of offenders? God nor man ever intended that any Law should be made to punish good men, or that fuch should suffer under the colour of Law; this were a great abuse of the Law, and in it no small ir jury is done to an honest man, that the Law, which should be his protect :on, should become his punishment: nay, he leads them on to fuch persons for whom the Law-was ordained by way of punishment, namely, The lawleffe and disobedient, for the ungodly and for sinners, for unholy and profame, coc. This being the proper sense of the place, How dothit take away the Law as a rule of obedience unto Christians ? Nay, out of this Scripture I do inferre a Christians obedience to the I aw, he is one that walks fo regularly unto it, that it cannot be justly used against him, as a rod to punish him : Besides this, I answer, That the Morall Law is not yet put or given against a righteous man as a Bill of Inditement to accuse him; as a Judge to condemn him to punishment, or as a rod or whip to compell and force him to obedience; he is carried with fuch an ingenious fpirit to obey the Law of God, that fape ligem pravenit of tranfcendit, as Chryfostome faith, (i) he doth prevent the Law; and is (potins in illa, quam (ub illa) rather in the Law, or a Law to himself, then under the Law, as Angustine saith. I hope Sir you fee your miltake, and are convinced that the Scriptures will not own your opinion: Have you any thing elfe to fay for your felf?

Antinomian.

Yea Sir I must tell you, That our Preachers who have Object. 3. brought my felf and others into this way, teach and tell us, That we are led by the Spirit, and must serve God in nemnesse Rom. 7. 6. of spirit, and not in the oldnesse of the letter: That we are to perform all acts of obedience dictamine charitatis (i.e.) by the instructing power and force of love, and not by any Command of the Word, much leffe of the Morall Law; they refemble Chri-Aians unto trees, which grow not by arguments and commands.

Evan

Evanglift.

Unto what you tell me, I shall give you these answers : Sol. 3. 1. That though the Spirit of grace be the supreme guide, yet the Scriptures (whereof the Morall Law is a part) are a subordinate guide or rule for Christians obedience; Our Divines Perkins in call the one the inward, and the other the outward rule, and Gal. 23. this I finde, That the Spirit and the Word are in fuch coninnction in this work, that he doth guide and leade men into acts of obedience in and by the Law which he himfelf writes in their hearts : God faith, This is my Covenant With them, My Ila 59 21. Spirit that is upon thee, and my Words Which I have put into thy month, but not depart out of thy mouth, nor out of the mouth of thy feed, nor out of the mouth of thy feeds feed, faith the Lord, Plat 1:2 from homeforth and forever. Belides, David faith, Thy Word is al wep unto my feet, and a light unto my paths. 2. That the 105. ferving God in newnesse of spirit, and not in the oldnesse of the letter, doth onely mean, That Christians should yeeld spiritual and foul-obedience to Gods commands, and not content themselves with an externall, formall, and ceremoniall ferving of him; according to that of Christ, The hour com-Jo. 4.23. eth, and now is, when the true Worshippers shall worship the Father in Spirit and in tructh : for the Father Secketh such to mor-Prip him. 3. For that force and power of love, which you make the rule and motive to obedience and dutie, give me leave to ask you, Whether that love you speak of, be not a dutie laid down and required in the word of command? Do you love God and Christ, without or upon a command? I conceive you will fay you do it by vertue of a command. Again, I must tell you, that as love springs from the command which enjoyns man to love; fo it doth manifest its life and foundnesse, by looking to the command by way of du-0.14 15 tifull observance, according to that of Christ, If ye love me, keep my Commandments: And that of the beloved Difciple, This is the Love of God, that We keep his Commandmass, and his Cumman Aments' are not grievous. 4. For that comparison of theirs, I will not say it is sencelesse, I am

fure

fure it is strained, or misapplied: what though the principle of bearing good fruit lay in that sap which is inclosed in the root, doth not the tree need outward influence and helps from the Sun, the Ayr, the Soyl, & ... This cannot be denyed: the case is the same here Chait is the root, and inward principle, without whom a true Believer can do nothing: yet you must know that the means of his own appointing, are needfull and necessary; he hath ordained Ministers, and left the Word for the gathering, edifying, and growth of the body: besides, to make thrist an inward principle of obedience, is to set up a Law and Commandment unto men, unless you will say there is an obedience without a Law.

Antinomift.

Ere I passe from you. I will open my heart unto you; when we cannot draw men to our opinion against the Law, we do use our wits in devising strange expressions which can hardly be understood; or we have our distinctions and evasions, that, when men shal tell us that we are Antinomians, we may stoutly deny the same: v. g. We tell them that the Morall Law is Evangelized in the hearts of believers, by the Spirit of our Lord scim: nay, we take the boldnesse to say. That we onely deny the use of the Law as it was in the hand of Moses, not as it is in the hand of Christ our Mediatour.

Evangelist.

It hath been the manner of Heretikes to draw a cloud over their Tenets; by using odde and unusuall expressions: and fearing a discovery to speak doubtfully, that so they may have a back door to get out at, whereas truth seeks no corners, and doth not blush to show her face: how to English your meaning about the Evangelizing of the Law in the hearts of believers, I as yet cannot; happily I may mistake your meaning, when your Preachers have told you their sende, I shall be able to give my answer: As for that expression, That they will not admit the Law to be a rule of life, as Moses bounds to down from Mount Since. I shall be weare bound to

the Law, not for Moles fake, but for the Law-givers fake; furely the Law which Moes did deliver, doth binde us to obedience : let the Ministery of it be considered in its place; and the matter of it regarded in its place; still in whose hands foever we confider it, it is a binding rule for duty, yea and it bindes in this fense, as much as it was in Moca hand, as it is in the hand of any Mediatour; this is but a thift let them discover the ground for this distinction out of Gods Word and I have done : I mean, That the Morall Law, confidered in the hand of Christ, doth obline to duty; but not as it was in the hand of Moses: we speak not of the terrour which did accompany the delivery of it on Mount Sinai : but of the matter of it as given unto Mofes, confult River, and the Authors which are cited by him, and let me, if you be not fatisfied with this Answer, hear further from you.

Nomift.

I hope Sir, ere you break off, you will give us some councell and exhortation touching our respect to the Morall Law.

Evangelift.

Which I made of my discourse, namely, To teach men that it is a duty laying upon them to uphold and maintain the the power and use of the Law for obedience; and to this end I laid down these six rules.

Want of 1. That each Christian should spend some time in the right maintaining studying, and thoughtfull meditation of the holy Law of God; the Law. take the Book of the Law into your hand, reade it, peruse it,

till you come to understand each Commandment in its author, matter, meaning, and use: be not strangers unto the minde of God which is laid down in this Law; hereby you shall gain acquaintance at home, be made more vile in your eyes, and become the better prepared to enjoy Christ with sweetnesse.

2: That each Christian should look upon the Morall Lawwith a prizing eye, making each Commandment precious and dear unto it self; Honey was not so sweet, nor Gold so pleasu-





rable to David, as was Gods Commandments; he did effeem them above all things, and so must we account highly and worthily of them; this will shew that we reverence God himfelf, may prove an excellent means of endearing our affections to them; and keep off all fcorn and contempton our parts from them.

ke:

br-

and

ids

nd

Id, ct

is

3. That each Christian should let out his affections to approve of, and take delight in this Morall Law of God: Paul did consent to the Law that it was good, and did delight in it in Rom 7.16. his inner man : And David prayeth, Mak: me to go in the paths of thy Commandments, for thy Law is my delight: It is the nature of faith to make every Commandment of God easie and welcome to the foul; the Law, confidered as the Covenant of works, was such a yoke as no man was able to bear; but take it in the dutifull part of it, and each Christian should with joy and delight bear it : I delight to do thy will, O my God : q. d. Plal. 40. () Lord, this is that I would do, and defire to do, and am glad when I can do it.

4. That each Christian should fear and tremble to sin agairst this holy Law of God: I know that in many things we do and shall fin; but yet we must fear to fin, and take heed of willing or wilfull breaches of Gods Law : fure I am, That acts of disobedience to Gods Law, may bring upon , Thes. 4. men many temporall afflictions : Let no man defrand, or 6.7. go beyond his brother, for God is an avenger of all such

things.

5. That each Christian should apply himself to be uprightly obedient to the Law of God; we are to expresse an inward and an outward conformity to the holy Law of God, knowing, 1. That the Law was given to man, that it might be 4 Moviett kept and observed by man; furely obedience was the main to the Law. thing which God intended in giving the Law. 2. That the confequent of keeping Gods Commandments, is much gain, and great reward; obedience doth not merit, yet the Scripture faith, In keeping them there is great reward, Pfal. 19. 11. Prov 7.2. and we finde that many temporall and heavenly bleffings are 11a.1.19. affured to fuch who are obedient to Gods will, his mercy being Rom 2.6,7

Pf 119.35.

Right obedi-

from everlalting to everlalting, on those who remember his Commandments to do them, Pfal. 103, 17, 18. 3. That it is the glory of knowledge, and the power of affections, to obey the Commandments of God: I conceive, that knowledge is given us, that we may be fit to obey; and affections, to fir us up to obedience; and indeed we are very dishonourable to our felves, and lole the glory and power of our understanding and affections, if we fail willingly in our obedience to Gods Law; hence faith God , Keep them therefore, and do them , for this " your wisdom and understanding, &c. 4. That conscionable obedience is a spring of soil-consolation : understand me rightly; I do not fay, That a Christians comfort doth originally arise from his obedience to, and observance of the Law; neither doth it constantly spring hence; for experience telleth us, that many times much is done, and yet little warmth or heat doth flow from it to the foul : yet this is true, That a Christians conforts are multiplied, maintained, and cherished in and from acts of fincere obedience to Gods Laws; the heart is not to full of horrour and unquietnesse when it keeps close to duty, as it would be when it hangs looke to or omits the same.

What is the right way of obedience to Gods Laws?

Evang lift.

It stands in these fix things:

rac to Gods
Law, finds
in 6 things,
of merit by duty done: he that observes Gods Commands to
deserve recompence and reward, or doth pride himself in
what he doth, is far from the right observing Gods Laws,
Luke 17. 10.

2. Secondly, To be universally obedient: Certainly there is Psal. 19.6 such a thing as universall obedience; Then shall I not be confounded, when I have respect to all thy Commandments, swith David: And it was the commendation of Dachary and Eli-

MANCES

nances of the Lord blameleffe. We are to look to one and all the Commandments of God; we must fet the whole Law of God before us, taking heed of making any difference by obeying in greater, and refusing in lesser Commands, or yeelding to those Commands which have a comparative easinesse, and refusing in those which have a Spiritual strictnesse or harshnesse: surely we must equally hate all sin, and love all vertue, renembring that of the Apostle; For whosever shall keep the Iam 2.16. whole Law, and yet offend in one point, he is quilty of all.

nd

Thirdly, To be fincerely obedient: We must let our hearts bear their part in duty; take care that the heart be fingle, and one, no way fuffering it to mix with sin; and be sure that it be rightly by assed in its aims and ends, and this will declare the uprightnesse of our spirits in our obedience to Gods will.

Fourthly, To be cheerfully obedient: We must be willing and glad to obey, serving God with a royal, and from a free spirit, being ready to put our selves upon his work, associate minde is revealed to us, Psal. 27. 8. and 110. 2.

Fifthly, To be tenderly obedient: Which tendernesse doth

appear in these things; 1. A holy sear to do any thing against
the Law, because it will offend and displease God; hence faith

David, My beart standard in awe of thy Word: And Joseph
durst not do wickedly, because of Gods displeasure, Gen. 39.9.

Tendenesse

a. A manifest grief, and heart trouble, upon apprehended in athings.

breaches of Gods Law; a gracious disposition, is a mourning
disposition, it dares not say as doth our Libertines, It doth
greatly trouble me, that ever I was troubled for my sins: 3. A
specific watchfulnesse against future offendings and displeasings, Ext. 9. 13, 14.

Sixthly, To be constantly obedient: We are not to change our master or our work whilst we are here below: but in all times, in all places, in all companies, and in all conditions, strive to manifest our obedience to Gods Law, keeping it to the Ps. 19.33. end, knowing that the Commands of God are perpetuall to us,

even such as no time or age can wear out, and our whole life is a time of dutie, and ought to be spent in acts of obedience. Say therefore with David, I will alwayes keep thy Law, for

ever and ever, Pfal. 119.44.

6. That each Chaftian should resolvedly and resolutely, according to his place, maintain and preserve the authoritie and puritie of Gods Laws: I know that Gods Law is able to defend it self against the oppositions or risings up of all the sons of Belial; yet Christians must in this shew themselves to be triends unto Gods Laws, when men rise up against it, and endeavour to detract from its use: Now to quit and clear it, a man must know no friend, if he be not a friend to the Preaching and practise of Gods Law: We give out that we fight for the Laws of the Land; Ought we not much more to contend for the Laws of our God? Shall we see men mangle and spoil them, and be no way moved therewith? Rather learn to stand on Gods side, which is the best side.

Nomist.

Sir, the day is far spent, and all our occasions do call us away; I and my friend owe you thanks, and for my part I am resolved to establish the Law in its authority, by making it the rule of my life.

Antinomijt.

For my part, I intend to acquaint my teachers with what you have faid; and if they do not give you a confounding antwer, then I resolve to be of your minde: In the mean time, I will not allow the Law to be a rule of my life.

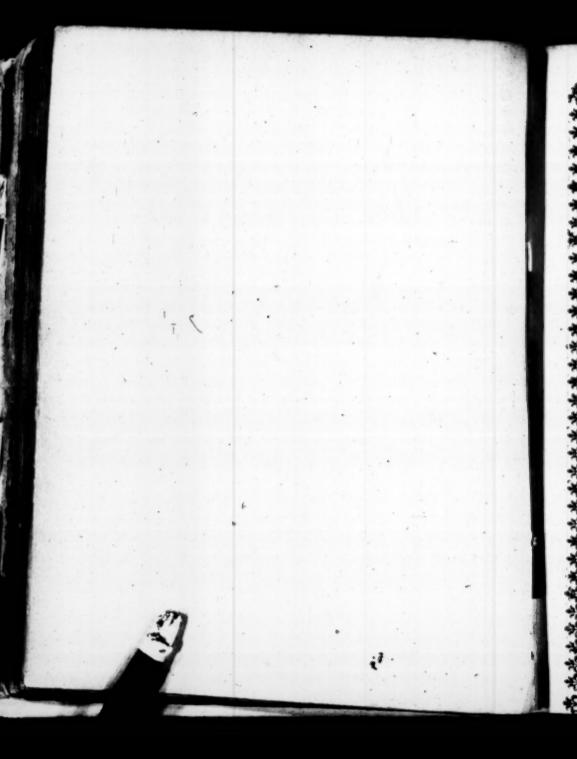
Evangelift.

A good evening I wish unto you both, with an happy successe of this conference, not fearing any true report that can be neade of my Doctrine; and if any of your Teachers shall be pleased to answer me with Arguments from the Truth, I shall be ready to make a Reply.

FINIS.



ife e.



ZEALE

FOR

GODS HOUSE

QUICKNED:

ASERMON

Preached before the

Assembly of Lords, Commons, and Divines, at their solemn Fast Iuly 7. 1643. In the Abbey Church at westminster.

EXPRESSING

The Eminencie of Zeale requisite in Church Reformers:

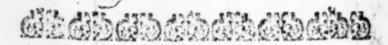
OLIVER BOWLES, Pastor of Sution in Bedfordsbire.

It is good to be zealously affected alwayes in a good thing, Gal. 4.18.

Published by Order of both Houses of Parliament.

LONDON,

Printed by Richard Bishop for Samuel Gellibrand, at the Brazen Aug: 3 Serpent in Pauls Church-yard, 1643.



Die Iovis 27. Iulij 16 4 3.

ment, That Mr. Bowles hath hereby thanks given him, for the great paines he took in the Sermon he made at the Fast for the Assembly of Divines in the Abbey Church, Westminister, on Friday the serventh of this instant July: And is hereby defined to cause his said Sermon to be forthwith Printed and published.

Io, Brown Cler. Parliamentor.





To the Right Honourable the House of Lords:

AND

The Honourable House of Commons, Assembled in PARLIAMENT:

AND

To the Learned and Religious DIVINES called by them, and now affembled to confult about matters of RELIGION.

Right honourable and most worthy,

good you have found out a way amidst your many distractions to convene an Assembly of grave and learned Divines, with whom you might advise concerning the settling of Doctrine, worship, and Church Government.

rou saw cause which might move you so to doe in respect; first, of those licentious spirits, who took occasion, as to vent their own fancies, so to attempt any thing in matter of Destrine and worship; secondly, in that for want of an established Church-government, we were and still are in danger to fall from a Tyranny to an Anarchy; thirdly, In that evill minded men, seeing no essecually

The Epiftle

meanes provided to suppresse such variety of Sells as did flart up, were ready to censure you, as the fautors of such opinions. What you have done, hath been done with much prudence in that you have given may for the admittance of Divines of different Iudgements to be chofen, to whom a liberty is not denied to plead every one for his own party : And not only for but you have further embodied divers of your worthy Ones of both Houses. as Members of our Assembly : by which priviledge, we have many and singular advantages. When this Assembly, for the greater part, was by your summons gathered together, you were pleased, out of a due consideration of the weighty affaires to be transacted, to apjoint a solemne Fast to be kept (chiefly) by the Members of the Affembly : And when you had so done, your pleasure was to lay your command upon my felfe, though the unworthiest of many, to bee employed in the service of that day. Surely, it was not but that you had your choyce of many other most able and worthy Divines, only it was your pleasure. that dayes and multitudes of years should speak.

The Grace I chose as most meet to treat of, was that of 7. eale, as conversant about Gods House; first, for that it doth directly oppose Lukewarmnesse, the most dangerous and yet the Epidemicall discase of our time; secondly, for that no one grace doth more promote the work of Reformation, (as will appeare in the subsequent discourse;) thirdly, for that among all other ornaments, there is none that doth more beautiste a Reformer in the eyes of God and man. There are many creatures, said the wise man, that are comely in there going; but none so comely as a 7 calous Resormer. Accordingly then (you Parliamentary

Prov.

Porthies



Dedicatorie.

Worthies \ goe on and prosper, cease not to carry on your Work, which is Gods work, with Zeale and Courage, It is Perseverance alone that will both crowne you, and perfect your endeavours. What encouragement have you had, in that the Lord, amidst your greatest dangers, bath beene mightily seene in the protection of your persons! No weapons of warre that have beene formed against you, have prospered; the tongues of men that have risen up in judgement against you, bath be condemned. Hath not the Same God assisted you to doe many glorious works, whereby his name bath beene honoured, his people unspeakably benefitted? How bath the Lord kept you together untill this day! notwithstanding the endeavours of all the Devills in hell, and wicked men on earth, to scatter you, to divide you! what a foundation hath the Lord laid of your continuance together till your work be done! Surely, it is for that hee bath yet some great things for you to doe. If you (which God forbid) [ball faint, and out of by respects withdraw your selves from the service, bee sure God without you will accomplish his work, but tremble to think what will become of you and yours. How would it bee a thing much to be bewailed that you (Noble and brave spirited Patriots; who have hitherto borne the heat of the day, the brunt of the bufinesse, so farre denied your selves, as to runne the bazard of all that you are, have, or might expect) should now by failing in your last act, loose your crown, forfeit your reward from God and man!

and now for you (my Reverend and much Honoured Brethren in the common work of the Ministry,)

1

who can but bleffe the Lord, for that degree of his foirit, (no doubt, it is the effect, as of your own prayers in the day of your solemn humiliation, so of many of the prayers of his people) which hee hath showred down upon you! Not only do your learned debates, your exact and judicious Scripture-discussions, your Scholasticall disputes, the discovery many of you have made of your exact knowledge in Antiquity, hew that God is among you, as he that hath fitted you for the work : but further your [weet ami. cable converse, your following of the truth in love, your differences in judgement carried on without alienation of affection, doe not they all fay that God is with you? God forbid, that either the Devill, or wicked men. Should break afunder that freet bond of Amity, wherewith God hath lincked you in one. Bee incouraged then (dearely beloved in the Lord) from one whom God was pleased, though the unworthiest among you, yet to make his mouth to you, to goe on as carried along with a Spirit of indefatigable zeale in the pursuance of the work you are called unto. Behold it is foule-work, and that of neerest concernment, that God hath put into your hands to bee transacted. Is not your work a Counter-work to that great and long plotted aesigne, whereby Popery Should have been re-advanced, Gods faving truth been suppressed, his worship substantially corrupted, and utterly destroyed? Is it not a work of the largest extent. as that which concernes all other Reformed Churches. whose happinesse or misery will bee involved in ours ? Tea, ages to come will either bleffe or curse you, as you Shall follow or neglect the opportunity.



Dedicatorie.

And now for my felf, be pleased to take notice that my firengeb and voice failing me by reason of my weaknesse, I have made bold to make a supply of that which at the time of the delivery I could not inlarge: Further, (this being a fixed rule to me, den entireat That Gods Word should in preaching have the pre- ver un Du. eminence,) wonder not, that I alledge Ausbors, in fuch cafes wherein the alegation of them does not prejudice Scripture: As first, when an Historicall truth is to be made good; for though the Scriptures do only determine, Quid verum, quid falfum, what is true and what falfe; yet for the information of our selves, Quid novum, quid antiquum, me must have recourse to the writings of men: Secondly, if · God himselfe, when hee would shame men for their evils, fends them to learne from the creatures, why may not 2 levem. 10. 6. wee fend men living in the dayes of light to learn of Prov. 6. darker times? Thirdly, when being to reprove the evils ! (oc. 1) 124. of the time, for removing of prejudice, nee deliver our reproofes rather in the words of Antiquity than in our own. Facile patimur reprehensores qui remotiori feculo vixere. So the Papifts did embrace many things in the writings of the fathers as Catholike, which they condemined in Luther as Hereticall.

And now what remaines but that wee all humbly pray the God of all truth and peace, who alone is able to facilitate all difficulties, 10 direct and quide you, Honourable Senatours, to joure upon you that spirit of wifedome and courage, that you may goe with a fettled refolution, never to give over, till you have effablished truth and peace in our borders; and the same God magnifie his power in our weaknesse, and multiply the gifts of his

Spirit:

The Epistle, &c.

Spirit upon ut, whom you have been pleased to call together, to advise with in the great affaires of the Church, that we may so discharge our duties, that God may have glory, and his people the good that they expest and pray for, and your and all our enemies may have their faces covered with shame,

So prayes

Your servant in the Lord

Oliver Bowles.

A Sermon





SERMON

Preached before

The Assembly of LORDS, COMMONS, AND DIVINES.

Vpon their Fast, Iuly 7. 1643.

JOHN 2.17.

And his Disciples remembred that it was written, The zeal of thy house hath eaten me up.

He Prophet Malachi prophecying concerning the Lord Christ, that he should in due time come to visit his Church, sets him out as a Resiner, as a Purisher of silver, tells us that he should purishe in speciall

the Sonnes of Levi, purge them as gold and filver, that Malach. 3.3

B they

A Sermon before the Affembly of Lords, Commons,

they might offer unto the Lord an offering in righteousnesse. And as an accomplishment of this prophecy,
the same Lord Christ gives a Specimen, in the story immediately preceding my Text, by that heroicall sact
of his in whipping the buyers and sellers out of the
Temple (an evill which the Priests for their gaine had
somented.) I call it an heroicall sact, for that it was
done by a speciall spirit, in its kinde not imitable by us.
The which act of the Lord Jesus being carried on with
an eminent and remarkable zeale and magnanimity, gave
the Disciples an occasion of calling this to minde, The
zeale of thy house hath eaten me up. Of which his zeale
we have a remarkable discovery in these particulars.

r. In the weaknesse of the meanes whereby he did both attempt and essect the work; in that the persons but sew in comparison, and those despicable in the eyes of the world, Christ and his Disciples, not armed with any weapons that might carry dread and terrour with them, at most but with a whip made of a few small cords, which probably were scattered by the Drovers which came thither to sell their cattell; and to some verse.

gers, Take thele things hence, and it was done.

2. In the strength that the opposite power did hold out, which makes the encounter so much the more dangerous: As first, a garriton of Souldiers in Arce Antonia ready at hand to appease (as it is probable) occasional! Tumults. Secondly, the temper of the mens spirits with whom the businesse was, they were men set upon gaine, the worlds god. Thirdly, the great confluence of the people, it being the most solemne Mare of the Passeover. Behold then the greatnesse of Christs

tocam.

zcale

zeale, when neither the weaknesse of the meanes on the one fide to effect it, nor the greatnesse of the power on the other fide to hinder it, did at all difmay him, or cause him to defift from this artempt of reforming that fo apparent an abuse of the Temple, the house of God. Learne we hence, that

It matters not how weak the meanes of Church-re- Observ. formation is, nor how strong the opposite power is, if we can but draw Christ into the businesse, if we can procure Heb. s.a. bim to fit as President in the Assembly: If he be there, he Estay 30. 11 will heale our ignorances, hee will cleare up all our Icr. 15.40. doubts, he will guide us by the spirit of truth, he will Est, 26,12. be as a wall of Braffe against all our adversaries, he will work all our works for us.

I do ingenuously confesse, that when we do consider and view the difficulty of the work of Church reformation, and our weaknesse, who are summoned to be advifers in the work, it may amaze us : but when we look upon the Lord Almighty, the great Jehovah, the Lion of the Tribe of Judah, to whom nothing is too hard, who hath broken through gates of Iron, and Barres of Brasse, which we could never have dreamed that they had been perviable, this againe may raise up our spirits, and give us hope, that if we feek the Lord in his way, he will certainly be found of us. It is all one to Zach. 4.62 him, whether by an Army and by power, or by quickening the spirits of his, raising them above themselves: whether by a day of small things, or by doing terrible Verse 10. things that wee looked not for, hee bring about his 1/2 64.3. Churches cause. It is nothing to him to make Mountaines plaine : who art thou O great Mountaine? The Lord by the Prophet speaks in a holy scorne of all the enemies

enemies the Jewes had in rebuilding the Temple and City. Wee accordingly, by a grant from the Right Honourable the two Houses of Parliament, with so many of them as have beene pleased to embody themselves with us, are assembled this day to afflict our foules in Fasting and Prayer before the Lord, that we may feek of him a right way in these great and important affaires to be treated on, that he would give us fuch a frame of spirit, such an affishance from on high, such a cleare light, as may raise us above our selves, fit us for that work whereunto we have no fufficiency as from our selves. Thus did Ezra and the Jewes out of a conscience of their owne inability to help themselves in their passage from Babylon to Ierusalem: So we being now upon a further progresse, not from Babylon (as some have unjustly flandered us) but from the remnants of Balylon to the new Ierusalem; our work is (the Lord affilting) to humble our foules before him in a more then ordinary way. Oh that the Lord would put us into fuch a posture of abasement as might make both our persons and services acceptable before him, so should we not doubt but the Lord Christ would be in the middest among us.

The words read unto you are for the latter part taken out of the fixty ninth Pfalme, uttered by David as a type of Christ, as appears by this application of them. Consider in the verse, first, the Scripture alledged: secondly, the meanes whereby it came to be alledged. For the latter, it was an act of a sanctified memory in the Disciples calling to minde what was written, whereunto the sac done did serve as a remembrancer. Observe,

v. That conscionable reading of holy Scriptures shall

be attended with seasonable remembring: That is conscionable reading, when we take up reading the Scriptures in the feverall feafons which the Lord commands as an act of obedience unto him, this shall have seafonable remembring; for fo is the promise of Christ, The Comforter Shall bring all things to your remembrance. 10hn 14.26

How industrious then should we all be in frequent fearch of Scriptures? Are not they the Paradife of God, wherein growes the Tree of Life, and the leaves Amir. Ep. are good to heale the Nations? Are not Scriptures as.42. that Poole whereunto God hath promised a vertuall power, wherein we may wash and be cleane? Scriptures are that golden Mine wherein we may dig riches that may make us rich to God, that enrich us to life eternall. So zealous was Luther to have the Scriptures Luther in read, that he professed, that if he thought that the read. Gin.19. ing of his Books would hinder the reading of the Scriptures, he would burne them all before hee died. But thus much of these things briefly; the Scripture it felfe alledged being that which I intend principally (by Gods help) to infift upon. And in this Scripture alledged in the Text, three particulars offer themselves.

1. The grace, Zeale.

2. The Object whereabout it was conversant, Gods House.

3. The Degree wherein it seized upon David and

Christ, they were eaten up with it.

First then for the Grace it selfe, What is Zeale? It is a holy Ardour kindled by the holy Spirit of An(r. God in the affections, improving a man to the utmost for Gods glory, and the Churches good; Zelm eft intensus gradus pura affectionis: It is not so much any ono affection

For their order they are so placed in the soule, as that they are subservient one to another; the irascible to the concupiscible. When the desiring faculties stag, grow remisse by intervenient impediments, then comes in the irascible faculties, as removens impedimenta, as taking away the impediments; and is not this that which is properly called Anger? This made Luther to say, Iras suo loco est optimum Dei donum.

The second thing is the Object, Gods House; the house of God under the Law, was all the externall pledges of Gods presence, the Altars, Temple, Tabernacle, Ark, &c. The house of God under the Gospel, is (as the people of God elsewhere, so) the Ordinances of God here.

The third thing is the Degree, hath eaten me up; a metaphor taken from men that receive nourishment, and the meat after its severall concoctions, is affimilated into the nature of them that receive it. Zeale doth totally surprize us in what concerns God, we so minde the things of God, as if we minded nothing else. What was said of Peter, that he was a man made all of sire: and of Saint Paul in respect of his sufferings, that he was a spark

a spark of fire burning in the middle of the sea; that Fammainmay be much more said of Christ when he was upon extinguisithe work of Church-resormation.

The Text thus opened, this proposition offers it

felfe.

That Church-reformation doth call for utmost zeale. Doff. Our love to promote that work must be such, as many Can. 4 12. waters cannot quench : Our desires must be enlarged, as those which break through all impediments, admic Pf. 119 10 of no deniall, give me my request or I die: our hope vertize. must be more longing, our endeavours full of activity, our hatred of the opposites more perfect, our anger in removing the hindrances more violent. These firrings of the Spirit expell Lukewarmnesse, induce Zeale. Zeale fets on work the whole tide of our affections: All my springs are in thee: in promoting the good of Pfa.87.7: Gods Church, David had a fpring-tide of his affections. they all ran in that channell. To what dangers, hazards, and censures did Christ here in the exercise of his zeale expose himselfe in the case of Church-reformation! Davids zeale for the fetling of the Ark. how did it make him deny himfelfe in his most necessary refreshings, I will not got into my house, &c. his house Pla, 132.53. was no house, his bed no bed, his rest no rest; so in his worldly credit, I will yet, for my Gods fake, bee , Sam 6.22 more vile; So in those innumerable heaps of gold and filver, which out of his earnest zeale he had prepared 1 chro.29.3: and fet apart for the building of the Temple. Nebemiab that Embleme of Reformers, what a measure of zeale did he discover in leaving all his Court preferments, putting himfelfe in his owne person upon a hazardfull and redious journey, in the encounters and oppositions.

oppositions both open and secret he met withall, in his expensefulnesse and that to prodigality, as it may feeme, for the common cause, in his unwearied persisting in the work till it was accomplished. How iron-like was the spirit of Elias? how did he out of a spirit of zeale against the Idolatry of Basi set his face against Ahab, lezebell, and all the Priests of Beal? how was he driven to flie for his life? (fome Geographers compute his journey at many hundreds of miles;) How great were the exigences he was put unto even near affamishment, to a wearinesse of his life. Iohn the Baptist. of what an invincible spirit he was, his encounter with a generation of vipers, his bold and daring (for it cost him his life) reproofe of Herod for his Herodias, his turning of Mountaines into Valleys, his making of rough wayes plaine, doe all witnesse. The want of zeale : chron. so in the people in lebosophats time, they having not prepared their hearts to feek the God of their fathers, kept up s Chron. 19. the high places ; but in Hezekiah's time the zeale of the 36. & 30.1 people plucked them downe; the work was done suddenly, for the people were ready: of such moment it is, that where Church-reformation is in hand, a spirit of zeale should run in the veines of the Reformers: No such unbesceming evill as, when the cause of God lies at stake, for men to be cold, lukewarme Neuters, warping fometimes one way, fometimes another.

In the further profecution of this truth, three par-

ticulars doe prefent themselves.

1. Convincing reasons must be rendered, why zeale must be present in Church-reformation.

2. What influence zeale ought to have in Church-Reformers.



3. How Zeale must bee qualified, that it may be kept within its bounds; zeale not confined is as wildefire.

For the first of these, three Reasons doe offer themfelves as arising from the nature of the work in respect of its

1. Excellency.

2. Difficulty.

3. The destructive nature of Church-evills, if not reformed.

The excellency of the work I argue three wayes.

1. In that the work of Church-reformation is one of Gods speciall favours, whereby the Lord would endeare his Church to him. When after the Churches fad fufferings, he would doe his people a speciall fa- Efsy 1.25. vour, he tells them that be will purge away all her droffe, E(a) 54.11,52, and take away all her tinne. So when the Lord would 13. expresse himselse in the greatest declarations of his love to his Church. Oh thou afflitted and toffed with Ver. 13. tempest, I will lay thy stones with faire colours, thy foundations with Saphires, &c. God will fet up his ordinances in a more glorious way; all thy children shall be taught of the Lord. Accordingly in this latter age of the world, what is the great work, for which the Church bleffes God with the fong of Moses, and the song of the Lambe, is it not the victory over the beaft, his name, mark, &c. all done by Church-reformation: Great and marvellous Rev, 15-3,4. are thy works, Lord God Almighty, &c.

2. The excellency of the work is argued jointly from the relations betwixt God and his Church, and the office which Reformers do. The Church is Gods Garden, which being planted with all variety of flowers

Reaf. I.

First 13.

Hey . 7.6.

Cant.4.13.

Cant 8, 12.

Cant . 2.15.

is apt to be overgrowne with weeds, that not only marre the beauty of it, but eat out the good herbs: Reformers, their work is to weed the Lord his garden. throw out all those noisome herbs which would have spoiled all the good ones. The Church is the Lords Orchard, wherein trees of all kindes, both for fruit and and medicine, grow upon the banks thereof: The Mafter of that Orchard is impatient of any fuch trees that cumber the ground, and after many yeares beare no fruit: Reformers, their work is to root out the plants that God never planted. The Church is Gods house, where he delights to dwell; Reformers are to cast out all the durt, droffe, and garbage that was odious and irksome to the Master of the house; they sweep downe all the cobwebs wherein the Spiders did build. The Church is Gods Spouse, in whose beauty his soule delights; that the should be deformed with strange attire. ornaments borrowed from notorious strumpets, the Lord cannot endure; Reformers they strip her of all her harlotry attire, take off all her lezabel-like paintings, and render her to Christ in her native simplicity. The Church is the Lords Vineyard, which he keeps and waters every moment; Reformers their work is to take the Foxes that defiroy the Vines. How welcome should the feet of such be? and how should the precious nature of the work in relation to God, draw out all our firength?

3. That the excellency of the work may be yet further evidenced: consider it in the objects whereabout it is conversant; that is, either Things, or Persons. Things are Doctrine, Worship, and Government; Doctrine is a ray or beame of supernatural truth issued



CUL

out from God as a speciall favour to his people, tending to informe them in right notions and apprehensions concerning Cod, Christ, our soules, and the whole way of falvation. This is called the word of life, the wholesome word, the word of salvation; how usefull is this word, fince men do as furely perish by damnable a Peta, 2; herefies, as by morall vices. Doctrine is as the waters of the Sanctuary, how great a finne to puddle or poison these! was it not capitall among the Romans to poison the common fprings? How noisome was that plague to the Egyptians to have all their waters whereof they should drink, turned into blood? was it not much more (as the foule is more excellent then the body) pestilentiall to have all the maine Articles of our Religion (not that of Justification excepted) to be all, This Petit, with or the most, desperately corrupted, as may be seene in R monstr. ex-the Ministers Remonstrance exhibited, together with in Ian, 1640. their Petition for Reformation.

The second particular, whereabout Reformation is conversant, is worship; whereby God and we have communion one with another, wee doe in a holy manner trade with God and hee with us. This is as sacobs ladder, The Angels of God ascend and descend by it; our prayers ascend, Gods blessings descend. The ordinances are those golden pipes by which the golden oyle empties it selse into the hearts of Gods people; They are the Churches breasts from whence her children suck nourishment; They are the Churches barne and her Wine-presse: They are on Christs part the kisses of his mouth, the mutuall embraces betwixt God and the Christian Soule; Dry np all the breasts in such a City as this, how great will the cry of the Insants be? This

0

mischiese by the putting down of Preaching, and strange Innovations brought and urged upon us in our most solemn worship, had in a great part seized upon us, and will yet certainly prevaile if the Reformers doe not feafonably and strongly oppose.

The third particular is Church Discipline or Government; all Societies, and so the Church, is upheld by ruling and being ruled. This amongst other benefits it will yeeld, That it will preserve the honour of Gods censures and ordinances, that great censure of Excommunication, which is no lesse then the delivery up of a man to Satan, and (next the day of judgement) it is judicium maxime tremendum, it shall no longer Lackey up and down for Duties and Fees as it hath done amonstus, and as it did in the darkest times of Popery as Gerson complaines, Lib. de Eccles. defect. Quid ef. quod Gladius Ecclesia, scilicet Excommunicatio, extrabitur Quid ef qued, prore nihili, ut pro renummaria? This once established. will direct us to put a difference betwixt the holy and the prophane, the cleane and the uncleane, for want whereof the Lord challenges the Priests. Hath not this been, and is it not yet in a great part, remaining upon us, as one of our land destroying sinnes; the promiscuous thrusting in of scandalous and ignorant persons upon the Sacrament of the Lords Supper, to the horrible prophaning of the fame, and no power that would hitherto bee allowed as legall, no not for making flay of fuch? Misunderstand menot, I meane not, that men should be cut short of that latitude which the Lawes of Christ allow; only let that hedge and mound of Discipline be erected, whereby holy things may not be indifferently administred, as well to men egregiously

Gerf Lib de de f Elib. Ecc'efia. Accis. £ 364.21.26.

egregiously prophane, and that after conviction, as to the

Lord his holy ones.

d

Thus of things now of persons; These bee as all Church Officers, whereof a ground in Scripture, fo more specially, the Ministers of the Word, the Dispenfers of holy things; These, if good, are the best of ment as, who are one of a thousand, when others at the 100 32.3. urmost but one of soure or five hundred; to these God 1 car 5-17. hath committed the Ministry of Reconciliation even of God with men; these the Lord hath betrusted with the power of opening and shutting Heaven, when the like Commission is not given to the Angels themselves, for to which of the Angels did God ever say, Whatsoever yee binde on Earth is bound in Heaven, &c. These worthily stiled, Saviours, and of fuch as these, Resormers hold out a hope; all their en obad. 1.21. deavours are and ought to be, that the Churches, those who have fate in darknesse and in the shaddow of death may bee furnished with bright shining lights. Now as these who attend at the Altar, if good the best, so if evill the worst; for as it is among the Marriners who fee the wonders of the Lord in the Qualis Ges fadeep, they either are the best or worst ofmen; the best, but effe potent if what they see, works for the best; or the worst, if not usi que juerine bettered: so we Ministers, whom God acquaints with remedia converthe depths of Scripture, come off from that priviledge feam & vene. either as most prophane, or most holy. If Salt hath aum, Gerson lost its favour, what is it good for, but to be cast to Cler. the dunghill. What hope of falvation for fuch, where remedies are turned into loathing & poilon, as a Gerson. in Math. Quin And hence is that of b Chryfoftome, Who ever faw a Cler- unquan vidit gy man easily brought to Repentance. And does not Cerisum eiters-

trad. de vita .

that fipifcentern.

A Sermon before the Affembled of Lords, Commons,

that work, which will thus referve all honour to Gods ordinances, keep them from the prophane ones, furnish the Church with faithfull watchmen, and ridde us of such burdens as are of all other most insufferable, require our utmost zeale?

Reason 2.

The second particular, evincing the necessity of zeal, is the difficulty of the work in respect of the mountianous oppositions, Reformers shall and must encounter with; as first, not onely a large-spread, but also an unanimous combination of the Churches enemies, Gebal, Ammon and Amaleck, the Philistims and them that dwell at Tyre, and they have confulted together with one confent, &c. Pope, Spanyard, French, and the whole generation of the English-Jesuites, Papists, and Prelaticall Faction, and Libertines, all looking upon the work of Reformation, not only as hindring their defign, their good work in hand as they call it; but undermining their Kingdome : How industriously vigilant are they in laying out themselves, their heads, hands and purses ? They leave no stone unremoved, that may hinder our work or promote their own; Doth not all this challenge our utmost zeale?

Secondly, in respect of the prevailing nature, the close adhering of Church-men's (as they are called) sinnes, with whom Resormers must contest: These are sensuality, ambition, and idlinesse. It was the Monks bellies, and the Cardinalls Caps, which (as Erasmus observed) did create Luther his greatest trouble. Sensuality is a sinne where ever it seizes maxima adherentia, of the greatest adherence, as the Schoole speaks:

a I will though smitten saith the drunkard, seek it yet

aProv. 33. 10 ft a 1 will though smitten saith the drunkard, seek it yet b Prov 2.19. againe; and of sensual sinnes it is said, b They return

not againe; The Philosopher could fay, " The intempe- c Aringson & rate man is seldome a penitent man: The guise of such usr waxiri-Church-men an old Writer deciphers as those which xos. did turn their d feribere into bibere, and their codices into a pete, Bleffencalices: Such the Prophet describes e, Come, saythey, fis, 50.7. and we will fill our felves with wine, and to morrow thal e 1/41 55.12, be as to day: f Another describes them as patinis ma- fran. Duregis quam paginis incumbentes : Such belly-gods as res de Beaefithese 8 another sayes of them, no dainties suffice them; Bernard Serm. as if to bee judged rather by their complexion then io. in care, their profession: Against such evill beasts and slow-bellies, not only the Ancient h Councels and Synods, but even h Concillage. Iulian himself shall rise up in judgment: He perceiving die can :4.
that the Christian Faith did grow and encrease by the tertiam. fobriety and abstemiousnesse of their Ministers, gave smed Turocommand to his Arch-Flamine Arfatius, that his Priests neafis. should not drink in a Tavern, if any should doe so he i Milio ea. should bee removed from his Priests Dignity; and media rises. for that horse-leach humour of ambition, which hath fo eaten up the vitals of our Clergy-Masters : May wee not fee a picture of them in Balaam, who that he might have been capable of Balack's great perferments, how doth hee wind and turn himselfe every way that k Felinamu's he might curse Gods people, Num. 22. & 23. How tolicare prabadas, inde elively doth Bernard decipher them, Curritur in Ecclesia- voland Archidiflica, Ge. learned and unlearned runne ad curas Eccle- aconstum, dia siassicas ac si sine cura victuri cum jam ad curam per-ofira ad toisvenerint, as if men were to live without all care when represe biblingthey came to a charge: The same authour tartly de-vas, quia se to? rides them when hee speaks on this manner k, Hasten perceder's miler to multiply Prebends, from thence flie to an Arch- Bern. is Seem. deaconry, at length climb up to a Bishoprick, not remise, fatisfied.

fis, Ep. 13.

fatisfied with that, because this is the way to Heaven ? Whether dost thou post ô miserable man? So a forenamed 1 Author who lived in the twelfth century, 1 Petr Bleffen-Hodie per fas & nefas, &c By right and wrong, unhappy men, who runne to the Pastorall Chaire and observe not that it is to them a Chaire of Pestilence.

E ; chiel 34.3.

As for the idlenesse of men in the ministry, may we not justly take up the complaint of the Prophet, They have eaten the fat, cloathed them elves with the wooll, but they have not fed the Lord his flock: May wee not fay, as fometime a Canon of Christ-Church, in the beginning of Queen Elizabeth her raigne, when men were backward in preaching, foake by a prosopopeia to the Pulpit; Oh good Pulpit how haft thou offended the Canons of Christ-Church, if thou wert an ambling Palfrey, they would ride on thee, if a Table well furnish'd, they would feed on thee, if a bed of down, they would fleep on thee, if a goodly garment, they would weare thee, alas good Pulpit, what haft thou done that none of them will preach in thee! Might wee not well compare fundry of Tull a.de Orat. Our Clergy-men to Lepidus in the Orator, who when he lay tumbling in the green graffe, cryed out, Finam hoc effet laborare, I would this were to labour; This is the humour of many of them, who when they doe fwagger, haunt Taverns, play the Epicures, even then they fay Vinam boc effer pascere gregem : I would this were to feed the Lord his flock; had not those need be men made all of zeale, that shall encounter with men on whom not only these vices have deeply seized, but they are armed with wit and parts to plead for themfelves.

> The third particular that puts a difficulty upon the Work



So

p-

ve

work of this present Reformation above former: Heretofore Reformers have had to deale with the groffe thick cloud of Popery, the Duncery of the Monks and Fryars, with fuch palpable corruptions, as many of them were discernable by a common light; But now the work lies with men, many of whom retaine the fame fundamentals with us, are come out of Babylon in respect of the foggy part of it, yet retaine many of the dregges of it which may in time prove pernicious and help to carry us back againe into Egypt; These, many of them, are learned Gamaliels, men renowned for worth and parts, whom for my own part, I love and honour; but yet in fuch things wherein God hath hidden from them what hee hath revealed to others, I fay, as once Augustine said of his friend, Ille hoc non vidit, ut aliquid ampleus videret; It is possible that the Lord hath revealed greater things to them, given them a clearer light in many of the greatest mysteries of Religion: Here is the zeale of Reformers, that they refuse to swallow any thing that is unfound, because it is offered as countenanced with Authority of men famous for their learning and esteeme in the Churches zeale knowes no respect of persons in doing her work.

The fourth particular that makes the work difficult, is Demetrius and his whole traine that follow him, who cry out, Sirs, you know that by this craft we have gotten our wealth, I meane our Chancellors, Commissaries, Officials, Registers, Proflors, and these, what mighty piles of wealth, what large and rich estates have they heaped together! These have been as those canker-wormes and cater-pillers, who have eaten up almost all the green D things

m Gerfon in

Serm, habit, in Conc. Rhemens.

purfes, scratched our faces, vexed our spirits, hurried us from Court to Court, and all this hath been practifed under a pretence of Reformation: But what have they indeed done by all their specious visitations, have they been any other to us then like the luglers Feast, who on a time invited his friends to a folemn Banquet, whereunto they came in great expectation to have their bellies filled, a Table was richly furnish dwith all variety of Cates, they all fet about it, but when they put forth their hands, they brought back nothing but aire, rofe and departed as hungry as they came; so hath it been with us in our most solemne vifications: Or may wee as m Gerson did sometimes compare the Visitours of this kinde to the Cat, which being by the good Housewife, put in the Dairy-House to fave the Cheese from the Mise and Ratts, doth more harme then they all. Yea, where the greatest pretence of good was held out. what have all our Visitors and Reformers done more then the Popes Cardinals, whom hee fent out in Luthers time to blinde the world with a pretence of Reformation ? as they, fo ours, may well be compared to the Foxes taile which raises the dust, but carries none away.

n Egrin. C4. Yanza. Dom. a Soto Card.Cajesan. 1ac. Naciantus wide Biblioth. Colleg. Eman. whi tradatus bi amines in unum wolumen com-PINCUMINY.

The fifth difficulty is a potent Army of Nonresidents, whose glory hash been a Polygamy of Benefices. An evill which we may well wonder at, that Gospel light Fran. Torrenfis being fo farre advanced as it is, learned and modest men should not bee ashamed of it, when as the most learned Divines in the Councell of Trent did generally protest against it, as appeares by their feverall Trachates n. I might urge these men with variety of Scriptures, with arguments of divers kinds; but I referre the

Reader

Reader to Caranza his Trastat. de non residentia, who speaks so sully in this argument, as if his book were translated into English, he would be deemed a Puritan that wrote it. I will only use one argument, which I thus propound; Every command of a duty does necessarily imply all the necessary wayes and means whereby the duty is to be effected, else the Lord should contradict himselse, if hee should command a duty and dispence with that without which it cannot be performed. But residence in or neate the place where the duty is to be done, is evident by the light of nature.

Who ever made question, whether the Porter, to whom the care of opening and shutting the doore is committed, should reside at the doore : or whether he that governes the ship should sit at the Helme; or whether Watchmen are not to attend upon the Tower over which they are set as Watchmen? This is o Bellar- o Rellarm, in min his owne argument, which upon occasion he makes Ep. ad Neprel use of. And whereas men are apt to plead the discharge of their duty ordinarily by another, the unlawfulnesse

thereof I thus evince.

1. For that the Lord himselfe quarrels not only with such deputies as were uncircumcised in heart, for that is but an aggravation; but with deputies as deputies.

Tou have set others to take the charge of my Santhary, and East that have not your selves kept the charge of my holy things. So doe our Non-residents lay the Ark, as Vzza and his sellowes did, upon the Cart, when they should have carried it on their shoulders.

2. If deputies would ordinarily ferve the turne, why then does the Apostle cry out, who is sufficient 100.1,16.

for these things?

2 3. Such

Elells eft indu. frig tua, non alterius, Ca-Janza.

3. Such as are chosen to the work of the Ministry. are chosen for their speciall gifts, not for that they can chose others.

4. No man to whom a trust, with respect to his fidelity is committed, may devolve his truft to another. unlesse it be so expressed in his Grant; a ruled case among the Civilians: But no fuch liberty granted by Chrift.

5. Why should Christ admit of that in those to whom hee commends the care of foules, that no master of a family will admit in any of his servants, that when he hath hired them at fuch a rate to do his work. they shall ordinarily serve him by those whom they

hire at a lower rate.

But may it not make Non-residents blush (if they have so much modesty as my hope is some have) if they look upon it, first, in the original of it: secondly, in the indirect shifts whereby it was upheld in the Councell of Trent: thirdly, in the expressions concerning it, as they have beene uttered by Friars, Cardinalls, and Popes themselves. For the originall of it, Pamong many other grounds not now to be infifted upon; was vem bif. cone, it not at first brought in to maintaine the Pope his magnificence, who having gotten large territories to him-Musacr, Minift. felfe, when he would advance himselfe above all the Franc. Duaven. Westerne Monarchs, saw it necessary (that be might debenef. Light 72 not be as an owle among the birds) to make great his Cardinalls by a wordly pomp. This that he might wait, Pais effect, he challenges to himselfe, as the spriviledge of Peter, the collation of all Ecclefiasticall Dignities: and to the end he might enrich his Cardinalls, and make them Princes fellowes, he gave dispensations to severall

p Dia fiura cu. pit de origine non residentie ca fulat autho-Trid lib. 2. Bucer de vi &

Hens.

men

men to bold i ducenta, trecenta, quadringinia, & quin- decorrup. Ba. ginta Beneficia &c. This made a great acceffion to his Ecclef. Greatnesse, when those of his Conclave were able to Exam, cone, maintaine fuch a State.

an

fi-

y

Secondly, for the carriage of the cause in the Coun-t Nithil absurdius cell of Trent, know wee must, that the severall Popes nin fair Ecc'ewho lived in the time of the Councell, gave it in fpeciall charge to their Legates, That among other things to be reformed in the Court of Rome, they should be nunc vix enim fure that Non-residence should suffer no dammage; and accordingly when that bufineffe came in question, the defortifiquam Legates found out a diversion at least fix severall times. And in the iffue, when the Spanish Divines did presse the cause so farre, as it could not be avoided, but a Ca- de non Residen. non must be made against it; the Pope creates forty titular Bishops, sends them to the Councell, and by that meanes was the cause carried so, that though a z caranni suffe-Canon was made against it, yet with such Proviso's, as makes it to be of no effect.

Thirdly, for the expressions of the Popish parry, one faith, Since Christs ascension, no greater evill in the Church then plurality of Benefices. " Another faith, That but that it is supposed they have the Churches absolution at their death, they ought not to have the Benefit of Christian fewia fallorum Buriall. * Another calls the distinction of Residence and falls differ fa-Non-refidence, a diffinction never enough to be deteffed. Another faies, that antiently men were admonified to be musandlamus, resident, but it never came under dispute. 2 One of the former counts the juftification of this evill to be a choaking mand imus onof the light of nature, a shutting of our eyes in Luce meri- nescriper esurdiani. We read of two Popes a Clement the fifth, and dientie onning Gregory the eleventh, who being vificed ty the band of re edere to hora

r Nic, Clemang, f Gentiletus in Trid, 1 4.6.23. i.eg, mags prla fue it abaf-Sumpto Clairo) excogiatum & a'in a'ufus qui magis vexat Ecifte de pluvalitate Ecclif. Caranz. u Cajet,is tract. x A utb bift to id. 1.2.p.218. A. 6:9 y Dom. à Sete caremus vat on? nobis indita nemo cains tant cocus qui de vofidentia dubitares Sec. 11. a Vide Extrav. Clem. c. Omn 3 qualcung deab.

s ones de catero re Acamus ,caff xb Vide Francif. Towenf diftoitte tate faucla obe. God Side od Erele San pro Scifci.

God, did, out of the sense of their sinne, make void all their dispensations for Non-residents. What a measure of zeale is required to resorme them, whom all this shames not!

The fixth difficulty that will exercise a Reformers zeale, is the multitude adhering to their old customes, idolizing their formalities. We may fee the Genius of the people in this regard in those, Ierem. 44. What thou hast spoken to us in the name of the Lord we will not doe, but e Indges 13. 14, we will doe so and so; in Micab, who when the Danites had taken away his idols, he makes after them with bue and cry; they demanding, what ailes the man? he makes this reply, Have you taken away my gods, and doe you ask me what I aile? You fee the prevalency of old customes in the people called Hircani, who when their King went about to alter a Heathenish Custome of casting their dead to Mastives in stead of Buriall, he had like to have loft both his life and Crown: This impatience of the people to have any thing alrered, the Papists will shame us; for who in the times of Paulus tertius, and Pins quintus, though they professe infallibility in their way, yet have they yeelded to have their Breviaries twice changed.

And thus you have the fecond Reason, why Zeale

is of great ufe.

A third convincing Reason of the necessity of zeal, i., The destructive nature of those evills, which is Resormation remove not, will be the ruine of Kingdoms. As the wickednesse of Ministers: when the Lord calls for all the beasts of the field to devoure and spoile Ierusalem, the sore-runner thereof was the wickednesse and idlenesse of the Priests, Doth not wickednesse goe from them

207 22.15.



into

Reaf. 3.

into all the land? Thy watchmen are blind, they are all dumbe Ely \$6.20,11. dogs, they cannot bark: they are greedy dogs, they all look Lim. : 15. to their owne way, every one is for his gaine from his quarter. Sowben I eremiab mentions the cause of Ierulalems destruction, he inserts this, Thy Prophets have looked out for thee vaine and foolish things, They have not discovered thine iniquity, to turne away thy captivity, &c. So in vide cent. 10. the tenth Century, which was most barren of all good Magde ag. writers, and fruitfull in all manner of wickednesse, wherein the Pope got up on horseback, What saith a good writer of the Clergy of that time, What do we Ministers who are so much the more inferior to others in holinesse of life, as we are more eloquent in words, who stirring up others fall afleep our selves; holding out light to others, are so much the more darkned in Ansi, in Apoc. our felves. So when did Antichristianisme and Maho- 16.5.5.11. metisme grow to their full maturity, An. Dom. 1300. Hug. in Pf. 104 was it not then when the Prelates became Idoll [bepherds, when the Pastors became wolves, and the Angels of the Churches, Devills? Was not the wickednesse of the Priests a principall in-let of the Saxons to expell the Brittains out of this land? Brittany, faith a good Au- Vide Gild. a thor, bath Priests, but foolish ones, they understand not : 2.58. ad finem- ? Pastors as they are called, but indeed wolves, ready to slay the foules of the people, not feeking the good of the people, but the fulnesse of their owne belies Ge. So for matter of Doctrine, when the Saxons invaded this land, the Pe- Bedalb. 1, c.7. lagian heresie had with a filthy contagion defiled the Brittaines faith. Should not zeale bestirre it selfe, when such evils as these overspread a State.

The second Head to be considered, is what influence

zeale ought to have into Reformers.

First,

First, Zeale will and must doe her work throughly: It is Gods work, men must not halve it, there is danger least corruptions grow againe, unlesse pull'd up by the roots: Experience hath taught what sad perfecutions, a partiall reformation hath made way for: What hope doth such an impersect proceeding give to the enemies, that wee will come on to them againe.

Seconly, Zeal must and will summon all the powers of soul and body, and all that we can prevaile mithall, to surther the work: Goddelights in men of activity, he cares not for the dull Asse to be offered in Sacrifice, the neck of it was to be broken: It was earnest Baruch that had the prayse above the rest. The twelve Tribes did serve God, we introduce. What should wee be earnest for, if not for God and his cause? Wilt thou be earnest for thy friend, thy prosit, thy pleasures, and cold for thy God?

Neh 3. 20.

Thirdly, Zeale after she is convinced of the justice of the cause, over-looks all dangers though never so great. So Caleb, when hee heard of the difficulties, resolves, Let us goe up at once: So Esther, If I perish, I perish: So Saint Paul, what doe you, weeping and breaking my heart? It also treads under soot all allurements, all hope of great things; God doth now as good as say, That which I have planted, I will pluck up, and seekest thou great things for thy selfe? Is it now a time to receive money, and to receive garments, and Oliveyards, and Vineyards, and sheep and oxen?

2 Ning 5, 26.

Fourthly, Zeale helps a Reformer against the tentation of being alone; This prevailes much, especially where the devill and our carnall friends carch us at an advantage, and amplifie the discouragement: How have



the

the mighty been here overthrown? Zeal takes notice. for the support of her selfe, of solbus his resolution. Chuse yee whom yee will, but I and my house will serve the Lord: So of Elias his complaint, that he was left alone: So of Paul, At my first answering no man assisted me: Zeale 2 Tim 4. takes notice that numbers begin in one, and had there demention nunot beene one first, there had never been two.

Fiftly, Zeale commanas perseverance, and holding out in the work : Many begin in the spirit, but end in the flesh: how many brave worthies that blofford faire, come on as promifing great things, yet have split them upon the rock of an unfound heart, withered away, if not in the end proved falle to God and their Countrey; worthy Patriots for a time, but their hearts failing them, they prove AMTO-TORTH, fuch as relinquish their station. In Christianis non initia sed fines laudantur; He only receives the Crown that overcomes. That heat in a Reformer that is from heaven will hold out, not that which is meerely adventitious, fet on work from outward causes.

The third Head, how zeale must bee qualified.

I It must bee founded in knowleage, the understandding is the eye of the foule: As mettall is dangerous in a blind horse, so zeale when not directed by a judgment well informed; zeale, as fire, must have light as as well as heat. It is Hell where there is heat and no light but utter darknesse.

The minde, and fo zeale, cannot bee good without knowledge: The Jewes zeale, defective in that, not according to knowledge: This zeale must not be conjecturall, Romances probably feeming, fuch only as wee have received from others without examination. Nothing more ordinary

then

then plentifull allegations of Scripture to carry a cause; it matters not how specious and frequent quotations of Scripture there bee, as what they prove upon sound tryall: You whom God hath betrusted with this work

take not all for gold that glisters.

2 It must bee ordered with wisdome, zeale must bee wary, as well as warme: Fire is good, but in a wise mans hands, that will not put it into the thatch; fire is good in the Chimney, but if it catch the rasters of the house it sets all on fire: Sapientis est videre, non quid debeas solim, sed quid posis: In the encounter with vice to bee Resormed, wisedome will not have a Resormer to set upon the Resorming, Quando necesse id, ut sit impar vitio, that will but enrage vice more: Many mischieses men that meane well are subject to even their good endeavours, but wisdome is prostable to direst. Beware here of that overwary discretion that destroyes reale.

Ecel. 10.

3 It must bee tempered with love, seale is apt to bee harsh, but love lines the yoak and makes it easie to bee borne: see zelus, said my Authot, but non immoderate seeviens, e.c. Love takes us off from all bitternesse to mens persons; Dilige & die quod voles, hove and say what you will: Love allowes us to be warme, sharp, home in our reproofes, but not scalding hot: The stomack admits not that which burnes the lips, nor the eare that reproofe that is contumelious: Love calls upon us as to bee zealous for the truth, so to make it our work to endeavour to keep the unity of the Spirit in the bond of peace Ephes. 4.3. What should rend and divide us one from another, whom the Lord hath united with so many bonds, as to meet in one God, one Christ, one Spirit,

August. in 6.

Spirit, one Faith, one Baptisme, one Heaven?

Farre be it from us, on whom the Apostle hath laid fo many charges; if any confolation in Christ, if any philaste comfort of love, if any fellowship of the spirit, if any bowels and mercies fulfill my joy, that ye be of one accord and one mind. Doe not our Adversaries studdy to make rents among us, shall we gratifie them, weaken our selves? Doe not they ery out that if they can but devide us they shall conquer us? It is memorable what is reported of Iulian, that hee did nourish diffentions Anim Morelly among Christians, ut non timeret postes unanimem de falian, plebem.

If zeale bee so requisite a grace in him that God vie 1. calls to bee a Reformer, then we must give diligence that our zeale may be of the right stamp: As every grace

so zeale may and often hath it's counterfeit, as

First, If it want a true light, There be false lights that mislead men over bogges and dangerous places, we are exceeding apt to be misled when prejudiced by mens persons, their learning or holinesse, antiquity, or novelty, as if we were necessarily to receive a thing because ancient, or to reject it because new a, by a hastyen- a inter invenite gaging of our judgments before we be able to judge, nile prajudiciand an unwillingnesse to retract when we have judged um perit veritas by an b undue enquiry, when we rather feek that things
may be lawfull, then whether they bee lawfull or not, how tam an
icet, quam at when transported by selfe conceitednesse of our owne beest. opinion; it is onely the eye-falve of the spirit by the Word must guide us, To the Law and to the Testimony.

Secondly, If it suffer not it selfe to be ordered by wifedom; This takes in right meanes as conducing to a right end; there is a precipitaney in zeale whereby hee that hasteth



hasteth in his matters, sinneth. There is a spirit of deliberation and counsell; consider, consult, then give sentence, then practise. A good cause often miscarries by indiscreet handling, The labour of the foolish wearieth every one of them, because he knoweth not how to goe to the City; Ignorance of the right meanes, tires out men

in their endeavours to no purpose.

Thirdly, If it essily fall into wrangling and quarrels:
Love, that is and ought to bee the orderer of zeale;
suffereth long, beareth all things, endureth all things: love
knowes that a little breach will quickly bee a great
one, It prevents them or speedily makes them up,
It gives the water no passage, no not a little; zeale
for God, is tenderly respectful of mens persons;
It is wild-fire and not zeale, that casts fire-brands
and arrives, and deadly words, and sayes, I meane no

Fourthly, If zeale bee right, she will not bate ought of what lies under the command of God, no not a hoose; its false zeale that cryes, neither mine nor thine, but let it bee devided, that makes nothing of small matters: True zeale drives on the work of Reformation so as it leaves not the least remnants of Baal, removes all high places, as considering that great persecutions have been raised upon small matters, and that conscience is a tender thing, as the eye, the least most troubles it.

Fifthly, If our zeale bee only flashy, (like those unnaturall heats that come and goe by flushings) it is not right, wee have many that begin well, are hor and eager while in such a company, while they have such props, while carried on by such hopes, while not assulted with such tentations, while they thought the cause would

coma3.

Dan 9 19.



goe thus they were hot and eager in the work of Reformation, but as things alter from without, they alter from within, even to the totall remitting of their zeale.

Sixthly, If true zeale, as that which hath the cause of God in the eye, then trast of time, multitude of discourage ments, falsenesse of men deserting the cause, strength of oppositions will not tire out a mans spirit: zeale makes men resolute, difficulties are but whetstones to their fortitude, it steeles mens spirits with an undaunted magnani-

mitv.

If zeale be so necessary in a Resormer, then wee are Vse 2. all first to blesse God for that fire of zeale the Lord hath kindled in many of your hearts, (right Honourable and beloved) whereby you have been willing to foend and to be spent for the common cause: We may read your zeale in your unwearied paines, in your deniall of your felves in matter of profit and pleafure, in the many hazards you have runne, even of all you are, have, or may expect in the railings and speakings against of men: Have not we cause to be thankfull for that zeale of yours whereby you have taken offunfufferable burthens from our backs, for the many snares from which you have for the discovery of and delivery of us from most dangerous ruining plots, for the many precious Ordinances of Parliament that have issued out for the common good? Have not many unworthy scandalous and foule-starving Ministers been displaced, and good ones placed in their roome? Hath not the Lords day been restored to its pristine sanctification, and (by burning, the book of Sports, with other Commands for the better sanctifying of the day) been vindicated from all

those former unsufferable profanations? How have superstitious monuments been defaced, secret Idolatries suppressed, Seducers of the people been banished the Land; For all these, and many more, everlasting honour shall be upon the head of you our Reformers, Goe on and prosper (You Noble Parliament Worthies) doe worthily in our Ephrata, and be famous in our Beible. hem, fo shall the Lord make your names as a favoury ointment, crowne you with his best bleffings, make your Families flourish when you are dead and gone, remember you according to all the good you have done for Gods cause: But above all, that you have found out a way in these distracted times (wherein Religion it felfe, groanes under the wantonnesse of our people, loathing the Manna, and hunting after Novelties, under the uncouth and irreligious opinions crept in among us, under the bitter divisions that overfpread City and Countrey) to call an Affembly of able and Worthy Divines, with whom you might advise for the fettling of Doarine, Worthip, and Discipline. (Oh, that this work had been sooner in hand) Not only have you found fuch a way, but you have embodied many worthies from among your felves with us : Have not we a double benefit hereby; first, you by this your affociation, put honour upon us who should without you in the eyes of many carnall men have been very despicable; secondly, by this happy conjunction, you both help to order us who are ignorant of the nature of fuch meetings, and withall by a feafonable interpofall may flay divisions among us. Only wee have a double fuit to you.

That you would not suffer the work to be either foun



spun out beyond what is meet, or yet hastily slubber'd over. Not the first, for that the enemy is sowing tares, and much harme may be done while we are consulting; Errors may enter fo deeply, that they may prove incurable. Nor yet let it be done negligently: first, for that it is the Lords work, to the negligent doing whereof belongs a curse: secondly, in that it is to us of neare 107, 48-10. concernment, all our wealth goes in this bottom: thirdly, for that many eyes are upon us from abroad, both of friends who will praise God for what we doe well,

and of foes who watch for our halting.

s,

3)

e

C

2 Out second suit to you is, that when the Lawes of Christ, for the due administration of his ordinances, shall be discovered, you would be pleased to account it your greatest bonour to submit to them. Christs government is the only liberty, thraldome to your lusts is the only true bondage; If you honour God, he will honour you. It is his Gospel that hath clothed you with scarlet, put ornaments of gold upon you, put every pretious stone in your garments. Be not jealous, as if Christs Government would eclypse your greatnesse, Christs rule and your honours are not incompatible, the Lord Jesus tells us his Kingdom is not of this world, he commands that Cafar have his right. It is the flyle of the spirit of God that calls you are dignities (with Reges & Prinrespect to which the Schoole allowes that outward cipes ques inre-Pomp which Magistracy is honoured with;) and the detail baberi opor. fame spirit mentions the pomp of Agrippa, when hee tet pretiosioricame to fit in Judgement, without diflike, Alls 25.23. nentur, & am.

Secondly, as it fers out the unspeakable good of a pliores habitazealous Reformer, and what a bleffing fuch a one is, fo times possidear ? it points out to us what that is, which of all other doth Aqu. 1. 2'2 qu.

verentia à sub-

moft

most unbeseeme a Reformer, viz. the want of Zeale, which will render such whom God hath called to this office, most odious to him, most abominable to men; ages present will count themselves unfortunate in such, ages to come will curse such, the opportunities which God afforded them, and which they for want of zeale have squandered away, will rife up in judgement against them. What might such have done, if a spirit of zeal had eaten up their spirits, they might have saved the Churches at home and abroad, given Antichtist that blow that should have thrown him as a mill-stone into the middle of the fea, delivered liberties, lawes, and inheritances to posterity, faved City, Countrey, the lives of millions of men, they might have finished the work they began, all succeeding ages might have bleffed God for them, their owne works have praised them in the gare. Now if zeale be wanting, they will undocall the Churches of Christ, as much as in them lies; they will uphold tottering Babylon, destroy flourishing England, deliver up their posterity to absolute slavery, make themselves the monuments of shame and ignominy to all that know or shall heare of them. Oh tell it not in Gath, publish it not in the streets of Askelon Gc. Must it not needs be so when so necessary a correquisite as zeale is wanting? for what is a Reformer without zeale, but as a body without a foule, a Bee without a sting, a fouldier without his weapon, a Bird without wings, falt without favour. Oh then you Noble Senators, who are under God the Chariots and Horse-men of our Israel, what ever you part withall, part not with your zeale, let this be your honour and crown, and as a diadem upon your head, that yet you be zealous for



your Religion, your Countrey, your Lawes, and Liberties: shall you but remit your former zeale, a spirit of lukewarmnesse (which God forbid) seize upon you, sell truth for peace; you will live and die without honour, and render your selves and us the most miserable Nation under heaven.

Let me addresse my selfe to you, Right Reverend and Vse 3. beloved in the Lord. Behold the Lord hath, by a providence of his fingled us out among our Brethren, for this great worke in hand. Both you and we all are defirous this day to lay our felves low before the Lord, importunately to intreat his affiftance, that he would be pleased to magnifie his power in our weakenesse. Hee might have made choyce of many of our Brethren every way as able, if not more able then our felves, but fo is his pleasure, and we dare not but be at his dispose. The Lord can worke as well by the Oaten Pipe, as by the Silver Trumpet. Be then exhorted by him who reckons himselfe the meanest of you all, and who in refpect of his many infirmities might well have been difpensed withall, be I say exhorted to cloath your selves, out of respect to the worke in hand, with zeale as with a cloak, to fall upon the businesse you are designed to, toto animi impeta, you are called out to contend for the truth that was once given to the Saints, which hath beene fealed with the bloud of Martyrs, hath beene justified by the learned pennes and disputes of all the Worthies of this Kingdome, without interruption, for above this 80. yeeres, but of late, by a cunning, ambitious, and corrupt party, we had almost beene cheated of it, even of that truth which ought to be dearer then our lives.

Bleffed be our God who hath given a turne, and made

3

2

a stop of their proceedings, whose worke was, as to put out the eyes of the people of the land by Ignorance, fo to have leavened them with Heterodox Opinions ; and were we not indeed gone almost as farre as Rome gates in a declining way ? Our worke is anoble work, it is ferware depositum, tobe Feoffees in trust for that saving truth, that patterne of wholfome words, which hath been derived to us as from the pure fountaine of Scripture. fo also by the Channell of purer Antiqui y comes with I errers of commendation from the fufferings of Gods choyfest servants; such they were whom the world was not worthy of. I befeech you in the bowels of Jefus Christ, we may quit our selves like men, doe our urmost. shat we may vindicate the truth of God from all the afpersions of evill-minded men, cleere it from those ambiguities wherewith ungodly men have perplexed it, and doe fuch further worke, in worship and discipline, as shall by God and Man be required of us. What would out Ancestours, those glorious lights of former times, have given to have had such a price put into their hands, as we unworthy ones at this time bave? May we not justly think, that what opportunity we have, is but the effect of the fervent prayers, the many teares, and fad fufferings of our fage and Reverend Predecessors, that are now with the Lord? Are there not already upon us in this worke for which we are afsembled, the eyes of our Brethren of the Reformed Churches, as expecting the iffue of this businesse? Nay, is not the whole Nation in expedancy of what this meeting will produce ? What manner of persons ought we to be, in humbling of our foules before the Lord, crying mightily to him who alone keepes the key of the Cabinet, unlocks the fecrets of his will, opens the eyes of our understandings ! Can we looke back- Lut. 24. ward, to the many braye excellent-spirited and wellparted men, who have turned some to Justinian, some to Galen, fome to Litleton, others betaken themselves to a retired Privacy, which long agoemight have fate in Moses Chaire, had there not stood the fiery blade of corruptions in worthip and government to keepe them out? How many filver Trumpets, that might have made fweet melody in Gods house, have beene hanged upon the willow trees, and all because this worke was not done? How many hundreds of worthy, learned, foulefaving Ministers, men excellently fitted for the worke, have beenedriven our of our Land ? (the Lord lay it not to our charge.) No small affliction to be pur upon the differting of ones native Countrey, and all those Charitates which under God are the life of our life, and further to be cast upon forraigne Countries, those sometimes unwholesome for our English bodies, placed among inhumane people, put upon wildernesses, wilde beafts, favage people, and unknowne necessities, because by reason of our sinnes this worke hath not beene yet effected, they faw no hope of it. Oh the fwarmes of godly men, that like Noahs Dove, could find no rest for the soales of their feet, being hunted up and down, hurried hither and thither, and wasted with vexatious suits, to their unter undoing, who have been in the end forced, they and their whole families, with heavy hearts, and some with poore estates, to bid farewell to deere England, as never to see it againe? these would have beene content to have lived in a smoaky house, and a meane condition with freedome of conscience. Yea,

Yea, they have beene put upon it to commit themselves rather to the mercilesse age of the tempessuous Seas; to a long, tedious and irkelome Sea-journey, wherewith they were utterly unacquainted, rather then to endure those sad impositions which were charged upon their consciences: and now the Lord puts it into the hands of you the right Honorable that sit at the stern in point of reformation utterly to remove. What shall I say to those millions of souls, who have perished through the negligence, insufficiency, scandalous and corrupt proceedings of that order of men, which it is to be hoped, if our iniquities doe not hinder, will be rectified by that elericalis disciplina, which learned Bucer did so often call for, in King Edward the 6. dayes.

Sucer inopus. In tractatu de vi & usu miniserii, p. 791.

> To this end I once againe doe humbly befeech you, Men. Brethren, and Fathers, that you would take up the practife of such holy duties, as may conduce to this so

And first let us all stirre up in our selves the gift of

pious, so necessary a worke.

2 Tim,1.5. Efay 45.11.

Prayer; let it be frequent, fervent, and full of faith: you know the efficacy of prayer, it fets God on worke, and that with a holy kinde of command, it hath an omnipotency with it, it never went of any arrant and returned empty. Be confident if God do but stirre up our hearts in prayer hee will come in and helpe us in the worke. What if we be weake? yet he is strong. What if we want, in our own apprehension, those abilities sit for the work? he can lift us up above our selves, & supply us with helpe. What if we want that quicknesse of understanding, activity of parts we see in others? yet if wee can but affist and encourage others, God will accept. Only

resolve of this, never any man a successefull resormer

with-

Pfal,10.17.

without a spirit of prayer. Eliss and Luther tell us so much. To encourage us, Gods promises stands sure, Ask let 33-3. of me and I will show thee great and hidden things, which thou knowest not. If thou seekest for wisedome as for silver, Prov. 25. &c. if thou cryest after knowledge, &c. then shalt thou understand the seare of the Lord, the knowledge of God. We attaine not truth onely by disputing, but by learning from Last lib. 7 c. 2. him who onely knowes, said one of the Ancients. And you know who said, that prayer, reading, meditation, Luther.

tentation, doe compleat a Divine.

Secondly, that God may impart to us that way of fincerity in his worship, that forme of government, which may be most according to his will, (a favour worth the knowing, and which God refuses not to acquaint them with that feare him; bis secret is revealed to Plalas. such) let our study be to be doers of his wil. If the Glasse be cleane and foyle not the cleane water that is poured into it, we poure in more; if otherwise, we hold our hands: so the Lord doth with us that bee ministers, hee will not poure the sweet water of truth, but into the fanctified heart. If any man, faith the Evange- John 7.17. lift, will doe his will, bee shall know of the doctrine, whether it be of God or no. Many perplexed disputes, much difference there is among Brethren, whether this bethe forme Christ hath lest, the distractions are fadly to be lamented: Would wee be able to winde our selves out of these Labyrinths of disputes, see the good and right way God would have us to walke in, take notice of that promise in Ezekiel , If the house of Ezek-43.11. Israel shall be asbarned of their iniquities, and of all that they have done, I will shew them the forme of the bouse, onely here we must beware, we dare not to offer to Gods peo-

ple :

ple such a forme, as hath not its ground out of plaine places of Scripture, but such onely as are Typicall and Allegoricall. Allegorica Theologia, (unless the Lord himselse make the application) non est argumentativa: It is our errour that oft times we doe afferre sensum ad Scripturam non reserve: we are oft times in fancying formes of government, like that Sect of Phylosophers, who having drunke in this principle, that all the world was made of numbers, where ever they went, they thought they saw numbers. If the Lord shall but behold us lothing our selves for our wayes that have not been good, disallowing our sinnes, personall and nationall, setting our hearts in a right frame, then will be open our understandings that we may know the Scripture.

Luke 24.

Thirdly, that God may fo farre delight in us, as to make us Infirmments of fuch a glorious worke as this is, let us take all occasions to dispence the holy truthes of God to his people: the more wee poure out, the more God will poure in; the oyle in the Cruse increased by pouring out; the bread wherewith Christ sed his followers multiplyed in the breaking. 'Tis true that this duty hath been looked upon of late as that which had neither forme nor beauty. Was it not our shame that even Bellarmine, yea the Councell of Trent it felfe, should stile Preaching Pracipuum Episcopi officium, the chiefe duty of a Bishop, when we suppressed it, put gaggs in the mouthes of the Preachers, cast all scorne upon it? The Lord bee bleffed, who hath in a degree reftored it to its priftine dignity, opened the mouthes that were stopped, encouraged the faithfull Preachers. Oh that our finnes may not make the shadow of the Dyali to goe back ! maine

Seff.5.

maine danger here may be from those that will thrust in upon this worke that are not fit for it that will be Canales before they be Conche, Channels to let out Berand in before they be vi fiels to retaine. There is in many an Caussemis. effusion before infusion. Excellently spake that Father who faid: We cut not greene wood to build withall, can idedif-

but we first season it lest it thrinke and deceive us.

Why observe we not, that such are not to be admit- Greg. Ep. 95. ted to the Ministery that are Novices *. It was the com- 1 Tim. 3.6. plaint of Greg. Naz Orat, in Laudem, Bafil. That though no man could obtaine the name, no not fo much as of a Painter, but he must first have mingled many colours, yet men are easily found fit for the Ministery. As the Poets fained the Giants, we make them Saints one day, and we bid them be wife and learned men another day, which have learned nothing, nor brought any thing to the Ministery, but onely their relle. And now my deare brethren, whom I love and honour, give me leave to remember you of the Prophet Bzekiels fad threatning, and Saint Pauls deepe charge. If the Watehman fee the (word come, and blew not the Trumpet, and the people bee not warned, their blood will I require at the watchmans bands. Who, faith one of the Ancients, fo stony Quistan Care. fo iron hearted a man as whom this Scripture would not us tam ferreus amaze. And Erasmus sayes of these words, they are rather been a percellar thunderbolts then words, fuch thunderbolts which the Profe. lib. . . de Iudge of all the world will dart against negligent Pa- viid contemplastors. Blond-guilt is a sad sinne, but guilt of soule- Fu'mina san, bloud is more dreadfull and inexpiable. We may have NOT DOLLE. many finnes, but beware we adde not this to all the refi-raf. Ecolog. due. No such remarkeable plague fell ever upon any Family, 2s upon that of Eli for the wickednes of Hophni and

cium arb. fla

A Sermon before the Affembly of Lords, Commons,

1 8am 2.

27im.4.1,2.

and Phinehas, who made people to abhorre the offerings of the Lord. The wickedne fe of Eli bis house fall not be purged with facrifice or offering for ever. As for Saint Pauls deep charge upon Timothy, weigh it throughly. I charge thee before God and the Lord lefus Christ, who shall judge the quick and the dead, in that his appearing and in his Kingdome, preach the Word, bee infant in feason and out of feason. At other times it fuffices to urge Gods Name, here the sweet Name of the Lord Jefus, that is honey in the mouth, Musicke in the eare, a joyfull shout in the heart, is pressed; At other times the Name of Jesus Christ suffices, here he sets it on by an argument taken from the glorious and lattappearing of Christ and that to judge the quicke and the dead, which will be a day of terrour, and fuch a day wherein Christ will cast it in the teeth of every idle Minister, Perditam non quasivisti, thou hast not fought the sheepe that was lost, redde rationem villicationis, give an account of thy stewardship. How heavy an account will that be to those to whom the Lord hath faid, Occupy your talents till I come, when the Lord shall call them to a reckoning, and every one come in and fay, Lord here bee the foules thou hast given me; and thou an idle or scandalous Minister, who hast built with one hand and destroyed with another, hast nothing tooffer but a poore leane ignorant starved Flock, when others bring in large harvests. How fad will thy account bee! If terrour will not affright us, then let the glorious crowne that abides every faithfull Minister worke upon us, for such there is laid up a Crowne of Righteousnesse, 2 Tim. 4.8. a Crown that withers not, I Pet. 5 4. an Euge enter into thy Masters joy,

1bi(id eft,in die Judicit) Petrus cum Indea, ti Paulus conver-Sum mundum post le ducens apparebit, &c. 1bi omnes doeminica gregu arietescum animarum lucris apparelunt, nos mileri, coc. qui pastores bic vocatifumus & ibi eregem non duc .mus, Gregor. hom.7.Evan.



or

joy, thou half beene faithfull in a little, I will make thee ruler over many. Shall not they that winne many foules unto God shine as starres for ever? Dan. 11.2. Doe not all the contents that are apt to Byas us from our work, fall short of that eternall weight of glory ? Why confider wee not, other men have other wayes to goe to heaven, Magistrates if they rule well, rich men if they distribute liberally and give to the poore, private men by diligence in their Calling, but a Minister can goe no way to heaven but by faithfully attending the Lords flocke. Yea', if it could be fo that there should be no reward that abides a zealous faithfull Teacher (which notwithstanding is surely laid up in heaven) yet the very comfort that arises from the diligent doing of our duties, would abundantly recompence all our paines. Ecquod gaudium, ecquod Erefuna tripudium, &c. Is there any joy, any dance can more Establish. cheere up a mans spirit, then the comfort of a soule wonne to Christ? Let other men enjoy their fat and rich preferments, hunt after dignities, be called of men Rabbi, as forus, if we can say, here be the children the Lord hath given us, it suffices. Let others fay, who will give us such a Bishopricke, such a Deanry, such a rich Parsonage; a good Minister will say, as the King of Sodome faid to Abraham, Give me the persons (so many Converts) take thou the goods to thy felfe. Was ever Cafar more glorious in his Diademe, when he put downe whom he would, and fet up whom he pleased, when he rode in triumph before whole Armies of Captives, then Saint Paul when he glories how he had spred Row. 15-17the Gospel from Ierusalem, and all the circumjacent Countryes to Illyricum? I have whereof, I may glory through Jesus, &c.

And on the contrary, is there any fuch wounding croffe, is there any such torturing fury that can so torment and eat up the heart, as when an unfaithfull Minifter shall seriously and in cold bloud weigh what heapes of fonles he hath beene a meanes to plunge for ever into the infernall Lake? Can his bravery, his luxury, his good companions his jollity? can the excellency of his parts and learning, his applause in the world priviledge him, when the hand writing shall appeare upon the wall ? Surely when a Minister shall lie upon his deathbed, nothing can uphold his drooping spirit, but the testimony of his conscience, that he hath fought a good fight, kept the faith; This alone must be our Paradise.

Finally my Brethren, why consider we not that God hath engraven our duties upon our names? we are watchmen, shepheards, workemen, builders, the Lords hufbandmen, his fouldiers, if we flack or forget our duties, we shall forget our names. Nay, our names will be our accusers; the ground of the Lords quarrell against no. That which of old was given in charge to a Roman Pium nomen eft Confull, Conful es prasta nomen, the same should eucry one of us enforce upon our selves, Minister verbies, boc age, pafter es, prafta nomen tuam. I conclude with

reatus impii, Salvade provid lib.4.

In Es, ad Nepot, that of Hierome, Reade what your name is, and be what you are call'd.

And now, beloved, having endeavoured to quicken you and my felfe to the duty of preaching, give mee leave to suggest something concerning the manner that it may be done to the best purpose; the Lord requires not onely that we preach the Word, but so to preach it as that our hearers may bee brought on to the Faith: Paul and Barnabas are faid [fo] to have taught



that multitudes believed. If it bee an advantage to a hearer in his work how he bears, is it not fo to a preacher how he preaches? That our Ministery may bee successful!

First, we must preach zealousty; that was the bonous of lobn the Baptist; that he was a burning light , of toin 5.37. Saint Paul, that with respect to the Idolatry at Athens, A7.17.16, his spirit was stirred within him; so of Apollos it is witnessed, that he was fervent in spirit. This Zeale All. 13.27. must shew it self by a holy indignation against sinne; It is reported of Saint Chyfostome, that he reproved sinne Sections. against God, as if he himselse had received an injury. we dure ind-It appears also by enlarged defires, that the souls of xauters 13 the hearers may be brought to God; foin S. Paul, Rom, mining again 9.3. I could wish my felfe accursed from Chrift, Gc. This raxler. Zeale in a Preacher will put life and quicknesse into their expressions; Men of cold and dead spirits, their words die in their mouthes, and usually beget a coldnesse in their hearers; Zeal is as Rosin to the strings of the musicall instrument, without which it makes no found. Only, as the good Huswifes fire on the hearth is enlarged or lessened according as the family occasions, fo according to the nature of the Offences, as great or small, should the Preachers Zeale be proportioned.

Secondly, we must presch compassionately; what else is insinuated in those phrases, wherein God is brought in, speaking differentialists, as putting on the bowels of a man, Districts, and teaching us so to do. It is said of Christ, that he had of the compassion on the people, for that they were as sheepe without a Shepherd; and in another place speaking to Hierusalem, how compassionately doth he expresse himselfe, O Ierusalem, Ierusalem, how would I have gathered Mainzage.

thee

Lute 19.

passion greater than that of the Hen to her Chickens; no compassion greater than that of the Hen to her Chickens: How did he in the foresight of her miseries approaching, weepe over her, and crie, O that then had known, &c. The high Pricst was therefore to be taken from among men, that he might have compassion on them that were ignorant and out of the way. Is there any object in the world that deserves more pitie than a lost Soule, in the snare of the Levill, blessing it selfe as if it were well, when it is poore, blinde, beggarly, and naked, and every houre lyable to an insufferable, an eternall destruction.

Thirdly, we must preach convincingly; First, there must be evidence of reason convincing the understanding of that we would perswade men to. Man is a reasonable creature, not drawne hither and thither by a thunder and lightning of blustering termes, which at the utmost onely startle the affections for a time, but afterwards for want of a convicted judgement, they return to their old temper; This is that which is called, The full assurance of understanding.

Minespopia 776

2. There is also required a conviction of the conscience, whereby we evidence to men, that they be guilty, convincing them that they are the men: That was it that vexed the Priests, that the Apostle taxed them in particular, as guilty of the blood of Christ, He imends to bring this mans blood upon us: The Jewes that stoned Steven, were cut to the heart, when he charged them in particular as sliftenecked and uncircumcifed in beart. Men will endure much so be it you let their since alone, or them in the practice of their sins, but if they be apprehensive that your reproofes come home to

them,

A4.4.28.33.

AR.9.15.

them, they then are flirred and filled with wrath. When Lute 4.28. the Preacher is manifest in the conscience of the hear- 1 cor. 14-25. ers, then they confesse that God is in him, they crie out, You prophecy evill to us. As the Philosophers fay, that Omnis afto fit all action is by touching, foall doctrine works by parti- per contractium. cular application; he that delivers himself altogether in generalls, feldome workes upon the people: It is Ab ufu dollring the spreading of the Net (which is done by particular tionem defension application) which takes the Fish; Alwayes provided of quidam quas that we must not decipher men by personall circum- a secte ad indi-stances or distinguishing Characters; this will take off Zeppar, dehathe efficacie of our reproof, in that the reproved will bend. Concio. question the good affection of the reprover, as not tendring his good name, while he does that openly, which should have been done secretly; only, if any mans sinne, oraknown circumstance of his sin do discover him, 'tis. not the reprover, but the offender does discover himfelte. Sinnes must not be paffed over in silence which declare themselves, because men complaine that wee particularize.

Fourthly, we must preach feelingly according to the nature of the Doffrine; we doe fo when we preach as fenfible in our own hearts of what we would have take impression upon another: The best way to speake to the heart, is to speak from the heart; Saint Paul when he acons. 4. would beget in the Corinthians a godly forrow of sunt mulii heart, he writes unto them out of much affiction and clampfirereanxiety of fpirit, with many tears. He that will make bealars, qui in men sensible of wrath and damnation, or make men ap- vitia declamiprehensive of the greatnesse of Gods love in Christ, farminando mimust manifest the like aff ctions in bimselfe : There rum zeli ardaare many (faith my Author) clamorous Preachers, rempre fe fe-

who in loc.

G 3

Io,in Gen.

Antioch.

who declaiming, or rather thundering against other mens faults, carry a great shew of zeal, and in the meane while are very secure themselves, as if they did onely, a Chr) f. Hem. 2 per lusum exercere guttur & latera, sportingly exercise in Gen. Hom. their Throats and Sides: But a godly Paftor must ween Hom . ad Pop. himselfe, that he may stirre up compassion in others. b Bail. Hextm and retain more forrow in himselfe than he seekes to

Hom 2, ad ficreate in others.

nem, Hom. 7. lam Fiftly, when we preach frequently taking all occasions advelveraleis. er. (It feemes to dispense the word; the Apostle calls it, in season, and they preached out of season. The peoples uncapablenesse, their slowin the afternesse to beleeve, their aptnesse to be carried away with noone.) c Aug. in Youn. the torrent of the times, the many wayes whereby the Traft. a. Hefter-Word may miscarry; all these, besides the important no enim die nature of the worke, as tending to bring men from the distulmusin hodiernum. Whence stap. power of Satan unto God, from hell to heaven, call for our redoubled pains. How constant and affiduous peares he preached are Merchants, Mariners, Husbandmen, in their attendaily Videtidance on their earthly affairs, which notwithstanding am Traclat. 16. they ordinarily find as they left them? should not we be 21.12. alibi. d Eufeb de much more industrious in Soul-work, which we seldom Prapar. Evang. LS c 2. Unus de Or never return to it but we find it worfe than we left it? Genioribus legem Of the Lords Watchmen it is faid, That they Shall not recitat per tobold their peace all the day nor all the night, Ef. 62. 6. of tum diem Christ it is said, He was daily in the Temple teaching, Lu. feptimum, 21.37. Of the Apostles, That they were daily in the Temple, muzei gustin Scianco de. and from house to house preaching the Gospel, Act. 5.42. The mique ad vefperdiligence of the Ancients, as a Chryfoft . Bafil, Augustin, sinum crepufthe custome of the Church whereof d Eusebiss reports, culum. e Honger R. of ought to be as incitements unto us. If e fifteene Maffes Gloc. in a confession of such, in a day was not enough for the Popish Priests, shall exhibited to one Sermon suffice us, faid learned Hooper. There-

fore

K.Edw.6.

fore in the morning fow thy feed, and in the evening Eccles. 11.6. let not thy hand cease, thou knowest not whether this

or that shall prosper.

Sixthly, We must preach gravely, so as to preserve the honour of that God whose mouth wee are in 1 cor. 5. preaching, of that Christ whose person we represent, of the high nature of the things we treat about. Wee are to deale with men, and that in the presence of God and his holy Angels, about the recovery of them out of their damnable condition by mature, in ferting our of the infinite love of God in Christ, with all the advantages that belong thereto, the foules falvation of destruction to all eternity: How ill doth anything that is ludicrous tending to move laughter beforme difcourses of so high a nature. All dur care should bee to preserve the spirits of men in a serious temper, wherein they are fittest to be wrought upon : All laughter in omnis rifus in the Church is from the Devill faith Chryfoftome: Jocular Esclefid eft à Stories are from this ground to be banished from the diabolo. Pulpit. A Minister must be an example to the people Tit. 1. 8. in all gravity, this gravity must appeare as in our whole conversation, so specially when we stand betwixt God and the people as his Embassadours.

And now having represented to you, my Reverend Brethren, the important and pressing nature of your work, laid before you those generall duties, by which you may be sitted and made successeful in the work, set on those duties by quickning motives; what remaines but that I commend you to God, and the Word of his Grace who alone must enable you for it, and without whom all is done will come to nothing. And for you, our Parliamentarie Worthies, you are (asthings stand)

under

A. Sermon before the Affembly of Lords, Commons,

under God the breath of our nostrils, the light of our eyes, as a naile fastned (as yet) in a sure place; if you goe onto doe the Lord's work with wildome and courage, God will certainely goe along with you; if you resuse or withdraw your selves (however our eyes shall be to the Lord, but) in the eye of man wee are but an undone Nation. The God of heaven who hath his way in the Seas, who alone sashions the hearts of the children of men, raise and keep up your spirits, cloath you with Zeale, sit you for all encounters, make way for you through all difficulties: So shall our Religion, our Lawes, and Liberties, be preserved to our selves, and transmitted to posterity; and we have cause to praise

God for you fo long as the Sunne and the

Moone endureth.

FIXIS.

ght of our ce; if you and course but an this way TEMEME

the chilbath you for you

on , our

ves, and praise JERVSALEMS Z VVATCH-MEN,

THE LORDS

REMEMBRANCERS:

A

SERMON PREACHED

at the Abbie at VVESTMINSTER, before both Houses of Parliament,

AND

The Assembly of DIVINES, upon their Solemn Fast, July 7. 1643.

BY

MATTH: NEVVCOMEN M. A. and Minister of the Gospell at Dedham in Essex.

As for me, I have not hastned from being a Pastour to follow thee, nesther have I desired the wofull day, thou knowest: that which came out of my lips was right before thee.

Be not a Terrour to me, thou art my hope in the day of evill, Jet.

17.16,17.

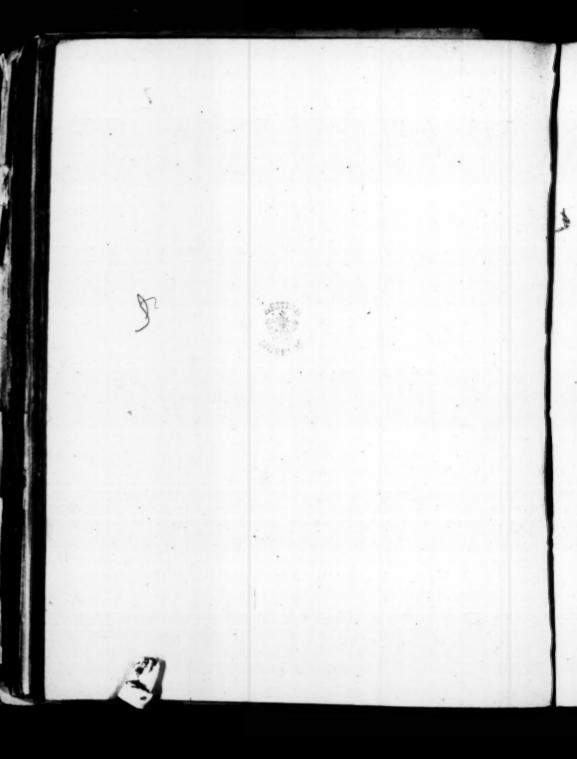
Remember that I stood before thee to speak good for them, and to turn away thy wrath from them, Jerem. 18. 20.

Tee that have escaped the sword, goe away, stand not stell. Remember the Lord afar off, and let Jerusalem come into your minds, Jer. \$1.50.

Published by Order of both Houses of Parliament.

LONDON,

Printed by M. F. for CHRISTOPHER MEREDITH



TO THE RIGHT HO-NOVRABLE LORDS,

The worthy Members of the Ho-NOURABLE House of COMMONS,

AND The Learned and Religious DIVINES, now affembled to confult about matters of RELIGION.

His Sermon might have been entertained from the Pulpit, and now from the Presse, as Pharez was from the womb, Gen. 38,29. with a, Quam erupisti, how hast thou Consisting of broken forth ! were it not knowne to bothHouses of

this Assembly, that the Parliament had designed Parliament & another, both in yeares and all Intellectuall and spi-the Divines all rituall abilities, far more fit for the solemn work miliation and of so solemne a day, in so solemne and Reverend an prayer. Assembly. But bodily infirmities compelling him nit o Strabel. with Zarah to draw back his hand, thework was (I 6.0 clem.Al. know not by what providence) devolved on me, no ina in Protrepico XISTING Tarray. I was to that quire of Mourners and In- Phot, in Ep. ad tercessours, but as the grashopper was to b Eunomius Joen. Patricihis harp; quæ Citharæ jugo infidens ruptæ chordæ fonum expleret.

The

The same Authority (which I am reso ved to obey, usque ad Aras) that commanded meeto preach then, commands me now to make publique to the eyes of all, what then was committed to the ears of not many; when the same Authority shall command other things that have since been spoken and transacted in your Assembly to see the Light, I doubt not but all sober-minded men, that have not been made drunk with the cup of Romes fornication, will acknowledge you have with a single eye sought Truth with peace, and union with Reformation.

It is (Men. Brethren and Fathers) a great work *that God hath called you to fet your heads, and hearts, and hands unto to rescue truth from the jaws of those monstrous errours, that had almost devoured it; to disburthen the worship of God of those corruptions, that have so long clogged and defiled it; to advise of, and propound such a Government in the Church, as may be most agreeable to Gods word, most conformed to the pattern in the Mount, and to the practiles of the best Reformed Churches; & Teis Taura Tis Traves; Had our God cast you upon this work in the most pacate times, and among a People the most prepared for Reformation that ever any were, yet (in it selfe considered) (uch is the infinite weight of your employment as might even swallow up all your thoughts. But then to consider how unprepared the hearts of people are for that which is the work of this age, and this Assembly, Reformation, which hath been represented to Prince and People under the odious notion of Brownisme, Anabaptisme, Church Anarchy,

Confusion; in so much that with many, endeavours and affays of Reformation will find no better entertainment, then Hezekiahs mellengers of Reformation did, 2 Chron.30.10. when the people laughed them to fcorn, and mocked them; Nay, with some worse, for so enragedly doe some burn after their Idolatrous wayes, and so mad are they upon their own inven- Jer. 50. 38. tions, that deny them these, and it is to be feared you shall finde them in the temper the Abezrites were, scarce any thing will pacify them, but the bloud of those that have cast downthealtar of Baal, and cut down the grove that was by it; Iudg. 6.30. Doe not Multitudes cry already upon the disuse of some Ceremonies, and the displacing of some Superstitious Priests? do they not cry with Micah, Judg. 18.24. Tee have taken away our Gods and our Priests, and what have we more? This makes the times fo calamitous, as we may fay of them with the Learned Rivet. In multis certe infœlicissima sunt nostra Tempora, in quibus in pessum omnia ruunt, & quasi transversum ire videntur. Concutiuntur Regna, & Respublica; tumultibus omnia perstrepunt, & seditionibus; cadibus terra polluitur; & quod malum omnium malorum fons est, clamant peccata, et cœlum provocant; profligatis ferè moribus honestis, & vitiis latè quasi aperta porta erumpentibus. Pruriunt ingenia multorum, & in rebus Divinis ita se gerunt & adeò licenter, ut quod olim in populo Ebræo (quibus temporibus non erat Rex in Israele) quisque quod rectum videbatur in oculis suis faciebant, Iud. 17.6. Sic multi sunt qui nullis repagulis

gulis continentur, & fidem in dies mutans, quam dum multiplicant, amittunt. Alios vetusta socordia detentos dum nullam mutationem admittunt in bonum, ita dementat superstitio, ut in monitores insurgant, ne dum ut eos patienter audiant. All this proclaims the work of Reformation the more necessary, but withall the more difficult.

Against these difficulties what have you to encourage you? TOND XI TANTA TESTON: were yet encompassed as sometimes Elisha was, with an hoast of armed men, yet might see say as he did there, They that be with

us are more then they that be against us.

Revel.19 14.

For first, with you are all the Armies in heaven: All the Saints and Churches of Christ are with you, striving with you by their prayers, (not only in reference to your persons, but to your employments) for protection, guidance, blessing. The appearing of Christ in the beauty of Reformation among us, may be said to be the desire of all (Christian) Nations.

Favour me the use of this ex. pression by way of all sion.

Secondly, not only so, but yee have the prayers of thosethat have been before us. For verily many Prophets and righteous men have desired to see the things which ye see, have not seen them; viz. a Parliament resolved upon a more thorough Reformation; an Assembly called to debate of advise about the establishing of Doctrine and worship, and the Government of the Church in a more pure or egular manner; with how many tears and prayers did our Foresathers seek this at the hands of God? The first fruits of which prayers we (who are entred upon their labours) have already tasted, and shall reap in full answers, in due time if we faint not.

Third-



Thirdly, you have the promise of our Lord Is su Christ, Mat. 18. 20. Where two or three are met together in my Name, there am I in the middest of them. To be met together in the Name of Christ, implies 3. things, 10. Convenire ex vocatione. 20, Convenire Cameroin animo fequendi præscriptum Dei, 3º. Ita ut unuf. Myrothec. quisque diffidat sibi, & soli Deo fidat. And if ever any in all these particulars were met together in the Name of Christ, then are you, and therefore may with a hely humble confidence challenge this promise of our Lord Iesus, to be in the midst among you: Christ being in the midst of you, implies not only his adelle, but his præfle too: as Pfalm 82. 1. And if God be thus with us, who can be against m? Rom. 8.

Fourthly, some sweet, encouraging, engaging experiences, we have had of the accomplishment of this promise. He must have a heart more ignorant and unbeleeving then the Apostles Idiot, that should come in and be an eare-witnesse of your proceedings and not worship God and report on a best ivlus in upin is, That God is in you of a truth. Verily I have often from my heart wished that your greatest Adversaries and Traducers might be witnesses of your Learned, grave, pious debates, which were able to filence, if not convert Malignity it selfe.

Goe on in this your might; bath not the Lord Judges 6.14. fent you? is not the Lord with you? goe on in this your might. Pergite quo ceepistis pede, In that Spirit of wisdome, and Love, and zeal for Truth, wherein you have proceeded hitherto, goe on still, to Love the Truth and Peace. Peace is precious, and fo



is every grain and selvage of Gods truth. It was a saying of Basil. Mag. and it well resembles him, διτοϊκ θείσις κόγοις εντεθραμμένου, & c. qui facris literis innutriti sunt, ne unicam quidem syllabam Divinorum Dogmatum prodere sustinent, sed pro his omnia, si opus

fit, genera mortis libenter subeunt.

The Lord strengthen your hands and hearts unto the great work that lies before you, raise you above all discouragements and oppositions, fill you more and more with a Spirit of Wisdome, discerning, Resolution, Courage, Zeale, faithfulnesse; make you in this work of Reforming his Church as Zachariah and Haggai were inre-building the Temple, ut Ecclesiam hanc, quam invenistis minus quam Lateritiam, reddatis plusquam Marmoream: which is the sincere desire and prayer of him,

Suct in vità

whois

Lesse then the least of all Gods mercies and Employments,

MATTH. NEVYCOMEN.





ASERMON

PREACHED BE-

fore the Affembly of Lords, Commons, and Divines, upon their Fast July 7. 1643.

Isaiah 62. the latter part of the 6. and 7. ver. Teethat make mention of the Lord keep not silences And give him no rest, till he establish, and till hee make Ierusalem a Praiseinthe earth.



Eholding the face of the Church The Chapt, 2in this Chapter, it appears to halysed into 4. measthe Garden of God, made Parts. glad with four precious gracious promises, like the four Riversthat Genz. watered the Eden of the Lord.

In the first, the Lord promiseth to raise his Church out of a low afflicted estate, into an illustrious glorious condition, v. 1. For Zions sake I will not hold my peace, and for Ierusalems sake I

I.

Sculterus al

2.

3.

wil not rest, (for so with a Learned Expositor, I take the words to be the words of God promising, & not of the Prophet praying) For Zions sake I will not hold my peace, & c. untill the righteausness therof go forth as brightnesse, and the salvation of it as a Lampe that burneth; which righteousnesse ihall be so glorious that all the Kings and Nations of the earth shall behold and admire it, v.2. It shall be as a crown of glory and a Royall Diademe in the hand of God, v.3. And a new Name breathing nothing but delight and pleasure will God put upon his Church, because the Lord God delighteth in her, v. 4,5.

In the second place, the Lord promifeth to raise up unto his Church Instruments fit for himselfe to use in this great work of Restoring his Church and making it glorious, v. 6, 7. I have set watchmen upon thy walls 0 Ierusalem, which shall not hold their peace night nor day, see that are the Lords Remem-

brancers, e.c.

In the third, the Lord promifeth to continue this his Churches felicity, and confirmes this promife with an Oath. The Lord hath sworn by his Right hand and by the arm of his strength, Surely, &c. v. 8,9.

In the fourth, the Lord promiseth an encrease and dilatation of his Church, by meanes of this prosperity and glory; Goethorough, goe thorough the gates, prepare yee the way of the people, &c. Lift up a Standard for the people, &c. V. 10, 11, 12.

Our Text lies in the second part of this Chapter, wherein the Lord having 'promised unto his Church



Church Instruments and means fit for himselfe to use in the effecting of the great things before promised, I have set (for I will set, an usuall Hebraisme, thereby to shew the certainty of the thing promised) I have set watchmen upon thy wals o ferusalem: And having undertaken for the Fidelity, and sedulity of these watchmen, which shall never hold their peace night nor day: Presently by an Apostrophe turnes to these watchmen, and gives them a charge to see they make good what he had undertaken: Tee that make mention of the Lord, keep not silence; give him norest, till he establish, and till he make serusalem a praise in the earth.

In the words you may please to consider these

three things.

First, the Persons called upon, disciphered thus, The text divi-

yee that make mention of the Lord.

Secondly, the service or employment they are called unto, described Negatively; keep no silence, and give him no rest.

Thirdly, the Duration or extent of this employment; till he establish, and till he make Ierusalem

a praise in the earth.

For the first of these, the persons called upon, they explained. are thus characterised, yee that make mention of the Lord; the margent reads it, yee that are the Lords Remembrancers; the Greek unformation The Vulgar, qui Reminiscimini Domini: Pagninus, qui Reminiscimini Ichova: Arias Montanus, Rememorantes Dominum: Jun. & Trem. qui Commemoratis Ichovam. All which unlesse it be our marginall B2 reading

reading imply no other then what is the common

* So 2 Sam. 8. 16. Jehosai hat & 2 Sam. 20. המוכיר .4: Recorder, in is Remembranmorat, & Cupplices perriet

inbellos.

duty and disposition of all the people of God, to remember the Lord, and make mention of the Lord; only that; The Lords Remembrancers feems to have fomething in it peculiarto some ranke and order of men; yee that are the Lords Remembrancers; yee to whom it doth ex officio belong to put the Lord inmind of his people and of his promifes. In the Originall it is אח יהוה את יהוה C. à Lapide upon the place faith that the Kings of Juda & Persia had (nos a Maskirim admonitores, qui singula gesta & gethe son of A- renda Regi in mentem revocarent; such as we are hilud אוכיר wont to fay are Regi à Commentariis. It feems this was some standing office in the Court to be the Kings Remembrancer: to this the prophet here althe margent it ludes, Yee that are the Lords Remembrancers; yee cer; qui negotia to whose office it belongs to put the Lord in mind gerenda comme- of his Churches necessities, and his promises, which can be no other then the watchmen spoken of in the foregoing words, I have fet watchmen upon thy walls o Fernsalem; therefore the Greek Translation joyns these watchmen and this remembring the Lord in construction together. אמו ביהו לנו דעון לעשי בע ובפוסשו וונו מבדלב ווסע בנואם אמו לואום ל וועל במצ καὶ ελίω τ τύκτα, ει δια τέλες ε σιωτήσενται μημησκόμενοι κυείω. And upon thy walls o Ierusalem I have set watchmen all the day, and all the night, which shall not hold their peace for ever remembring the Lord; fo that the Lords Remembrancers here are the fame with lerusalems watchmen before, and they no other but the Priests and Prophets and Ministers of the Lord. The



The second thing considerable in the text is, the employment they are called to, and that is defcribed Negatively; keep no silence, give him no rest; which implies that their employment here is vocall, and that can be but either in preaching or in praying: Some think the Ministers of the Lord are here called upon for diligence in both thefe; but inthis place I conceive, the Lord calls them to attendance upon prayer, because of the following words, give him no reft. The pronoun there having reference to God, and not to Jerusalem; keep no filence, give him, that is the Lord, no rest, pray, cry importunately, uncessantly. God here by his Prophet calls his Ministers to pray, as elsewhere he doth, by his Apostle, to preach, it regions, angless, in season and out of season; Night and day. I have fet watchmen upon thy walls o Ierusalem, which shall not hold their peace night nor day; yee that are the Lords remembrancers, keep no filence, give him no reft.

The third and last thing considerable in the words is, the Duration or Extent of this employment, how farre their prayer must extend it selfe, or how long they must continue praying, eventill he establish, and till he make serusalem a praise, till God have not only laid the foundations, but set up the Pinacles of a glorious Church. Not only brought forth the Corner stone, but the Top stone of serusalem, and all the earth with shouting, cry, Grace, grace Zach. 4.7.

to it.

I might out of the words, present unto you se-B 3 verall Severall Doctrines out of the text.

verall Doctrines; as many in number as the parts of the text: as,

Ι.

First, that God will certainly establish Ierusalem, & make it a praise in the earth. This is clear, for certainly God would never call his fervants to pray for that which he never intended to do were there never a text but this in all the book of God, that told us of this beauty and glory, wherewith God in the latter dayes will clothe his Church, even upon earth; were there nothing faid of it elfewhere in this Evangelicall Prophet Isaiah; nor any mention of it in that Propheticall Evangelift St. Iohn, if in his whole book of Revelation, he had not uttered one word of this the Churches glory, yet inthis one text, there is enough to support the faith of Gods people, in the patient and comfortable expectation of it; God hath commanded prayer for it; therefore God will doe it: for, He never faith to the fons of Iacob, Seek yee mee in vaine, ·Ifaiah 45.19.

Secondly, we might observe that, though the Lord will certainly make his Church glorious, a praise upon earth, yet he will not doe this till it be obtained of him by earnest and uncessant prayer: Therefore in order to his owne holy and blessed ends, he here com-

mandshis servants prayers.

Thirdly, we may observe this, that it is in speciall manner the duty of Gods Ministers to pray earnestly and uncessantly to God, that he would establish and make Ierusalem a praise in the earth.



This third I will embrace as adequately answe- The Doctrine ring this Auditory and Day. To an Affembly of to be infilled Gods Ministers met together in a solemne Day of Prayer, to feeke God for the good of Ierufalem, what can be more apposite then such a Doctrine as this that tels them, It is in a speciall manner their Duty to pray, opportune, importune, uncessantly, importunately, that God would establish and make Ierusalem a praise in the earth? The God of wisdome and grace who directed the thoughts of his Servant unto this word, enlarge his own gratious hand, and the heart and mouth of his poore and most unworthy instrument, that helped by his Spirit, and your Prayers, I may utter right things, and fuch as may advance Gods glory, and further all our hearts, not onely in the worke of this day, but in that great employment whereunto wee defire this day to sanctifie our selves.

It is in a speciall manner the duty of Gods Ministers to pray that God would establish Ierusalem and make it

a praise in the earth.

I will not fay, it is needfull (in fuch an Auditory, it cannot be;)but it may be convenient, and I must, pro more, a little open the termes of this proposition. Not to speake of the persons, upon whom this duty is imposed, Gods Ministers; nor of the duty imposed upon them, Prayer; I shall onely speake of the subject of the duty here propounded to us, which is two-fold:

Subjectum cui, or cujus; and Subjectum quod.

The first shewing whom wee must pray for ; the things. second, what we must pray for.

opened in two

For

First for who we must pray.

Jerufalem.

For the first of these, the subjectum cui or cujus, whom we must pray for, the Text and Doctrine tells us, Ierusalem. Ierusalem may be taken two wayes, either literally, or my fically.

Literally, ' For the place and City fo denominated, or 2 For the people sometime inhabiting that place. For the place or city, that was fometime fo famous among the Nations, the City where God dwelt, the habitation of his holinesse, the place neere unto which Christ was borne, in which he conversed, manifested the truth of his godhead in his Actions, the truth of his manhood in his passions, was betrayed, scourged, reviled, condemned in it, crucified, buried neer unto it, this is literall Ierusalem: but this is not that Ierusalem we must pray for, our devotions must not with the

*Revel. 21. 2. Papists dote upon the ruines and rubbish of that bloudy citie, the City of Gods curse.

Secondly, Iernsalem literally signifies the people Isaiab, & speak of Ierusalem, the Nation of the Jews, whom God hath in his righteous indignation scattered over here ver. 4.5. the face of the earth, as chaffe before the wind: God faith, The these we may pray for, I meane the remnant according to the election of Grace, that God would gather them againe according to his promise: And fo all Ifrael hall be faved, Rom. 11.26.

But yet this is not that Ierusalem here meant neither. The Ierusalem meant in this place is the Myhere Tolon fees Stical Ierusalem, that Ierusalem, whereof this was but a type, the new * Ierusalem comming downe from God out of Heaven: And fo it implyes First,

for ber busband two things.

John 19.41.

which text

fcemes to re-

the fame lan-

ferre to this of

guage; for as

Lan I Shall be

m mied; And, God will rejoyce over Jerufalem, as a bridegroome rejoyceth over his bride: fo this lerufalem prepared as a bride adorned

First, the Church of God in the utmost latitude of it: the whole Catholique Church dispersed over the world, the generall a Tembly and Church of the first borne is unto us Mount Sion, the City of the living God, the heavenly Ierusalem, Heb. 12. 22, 23. for which we are to pray, that God would establish and make it - 1 praise in the earth. And secondly, by Ierufalem Mysticall we are to understand that particular Church, in which we live, of which we are, to which we stand in the same relation that the Iews did to Ierusalem; for this we are to pray, that God would establish, and make it a praise in the carth. And fol come to the second thing to be explained, Secondly, for the subjectum quod, or, what it is we are to pray for. what we must

Two things we find mentioned in the text: first, that God would establish : secondly, that God would

make his Church a praise in the earth.

First, that God would establish his Church; for First, that God though the Church hath a strong foundation, and would establish his Church. walles, and bulwarkes ftrong, yet it is in it felfe but Mar. 16. 18. a weake building, earthly tabernacles planted on a Ifaich 16 1. rock. That which God speakes of the earth, may 2 Cor.5. be applyed to the Church, Pfal. 75. 3. The earth, and all the inhabitants of it are diffolved, I beare up the Pillars of it. All the commissures and contignations of this great fabrick of the Universe would be loofned and disjoynted, if God did not put under his everlasting armes, and beare up, and establish the Pillars of it: So would it be in the Church of God; therefore we must pray, that God would establish his Church, and that in two In two things. things:

things: first in Truth; fecondly, in Peace: First, intruth against all errors; Secondly, in Peace a-

gainst enemies.

Fire, inTrush.

First, we must pray that God would establish his Church in truth. The Church is faid, 1 Tim. 3. 15. to be the villar and ground of truth; not as the Papifts affirme, as if truth were grounded upon the judgement and determination of the Church: the Church is indeed the Pillar of truth, not because it holds up the truth, but because it holds forth the truth; the metaphor is taken, not from Pillars that are supporters of houses, but from such Pillars as anciently were wont to be fixed in market places, and other places of publique meeting, upon which they hung their lawes, (as the leges 12. Tabularum at Rome) that they might be publique to the view and notice of all men; as amongst us Proclamations, for the same end are pasted upon posts: such a Pillar of truth we grant the Church is, and ought to be a Pillar to hold forth the truth, to the view of all men; a Pillar to which all men reforting may read, and know the truth; it is sung, but not sia, the Pillar and ground of truth; the word in the Originall is esecure, which in the first and native fignification is a scat; the Pillar and feat of truth, the place of truths abode and refidence, its proper ubi, where truth is always to be found; this the Church of God is or ought to be.

Now, though the Church of God should be thus, yet we know there is no Church, but it is subject unto error: The Apostle tells us there must be

Heresies, 1 Cor. 11.19. and that in human and our Saviour tells us, that there shall arise some such subtill masters of heresie, that they shall seduce (if it were possible) the very elect of God, Mark 13.22. Therefore we must pray, that God would establish his Church in truth against all errors. Truth it is the Ephel 6.14. Churches girdle; A Church que hanc Zona perdidit ant soluta est, as the Latine proverb is, a Church that hath lost this girdle of truth, or hath this girdle loosed, is an Adulterous beggerly Church; therefore, yee that are the Lords Remembrancers keep no silence, give him no rest till he establish his Church in truth.

And as in truth, so secondly, in Peace; Peace is secondly, in one of the richest blessings of heaven, a compre-Pace. hensive blessing, a circle of blessings; I will not rhetoricate in the praises of it: the want of peace hath made us know what peace is worth; in the enjoyment of this rich, desirable blessing, we must intreat the Lord to establish Ierusalem, his Church; yee that are the Lords Remembrancers, keep no silence, give him no rest, till he establish Ierusalem in peace.

And this peace is threefold; Civill, with the Nations; Ecclefiasticall, with its own members; and spiritual or celestial, with its head and God.

First, we must pray that God would establish a Civill. his Church in peace among the Nations, the Church of God is among the Nations, as the lilly among Cast. 2.2. the Thorns: the lot of Israel was among the uncircumcised Heathens; so is the Churches; yet hath her God promised peace in the middest of enemies, Mic. 4.3. He shall judge among many people, and rebuke

strong Nations afar off, and they shall beat their swords into ploughshares, and their spears into pruning hooks, Nation shall not lift up a sword against Nation, neither shall they learn war any more, but they shall sit every man under his vine, and under his sigtree, and none shall make them afraid: for the mouth of the Lord of Hoasts hath spoken it; You that are the Lords Remembrancers, keep no silence, give him no rest, till he establish his Church in this peace.

Secondly, Ec-

Secondly, there is peace Ecclesiasticall, peace of the Church with its own members, peace in the bowels and bosome of the Church; weemult pray, that God would establish his Church in that; that the Church may not languish, and die of Antiochus his disease, a torment in her bowels, that there may be no incomposable divisions, no irreconciliable rents, no in urable ruptures in the Church, which is one of the greatest and saddest mischiefs, and miseries can fall upon the Church, or the Church fall under: I hat God who makes men to be of one minde in a house, as the greek reads that of the 68. Pfalme, & Bens KATOIKI (4 MOVOTESTUS IN GIKA) that God I say can make men of one mind, in a Church, in a Nation, in Ierusalem, and hath promised that he will doe it, Ezek 11.19. I will give them one heart, and Zeph. 3.6. I will turn to the people a pure language, that they may all call upon the name of the Lord to ferve him with one confent. O happy, happy we, if God would fulfill these promises in us! happy we, if we could obtain this at the hands of God by our prayers! yee that are the Lords Re-

mem-



membrancers keep no silence, give him no rest, till he establish his Church in this peace.

Thirdly, there is spirituall or celestiall peace, Triedly, spirituall or Celestiall peace between God and his Church, wee must pray mall. that God would establish his Church in that also. that God would fo watch over, and work in his Church, that no fin may take hold and spread upon it, which might cause a quarrell between his Church and him, or cause the Lord to say, Mine heritage is to me as a speckled bird, Ier. 12 9. That God would fo order all the wayes of his Church before him, and towards him, that he may never know her by any other then those precious and lovefull names of Ammi and Ruhamah, Hephzibah and Benlah: Tee that are the Lords Remembrancers, keep no silence, give him no rest till he establish Ierusalem his Church in this peace alfo. Thus you see the first thing we are to pray for, that God would establish his Church upon the two pillars of truth and peace, as Solomon did the porch of the Temple

upon those two brazen pillars lachin and Boaz. Yet there is one thing more, that this Text The second commands us to pray for , that is, that God would thing we must make Ierusalem a praise; Yee that are the Lords Re- God would membrancers, keep no filence, give him no rest, til hee make his establish, and till he make Ierusalem a praise in the praise. earth. In the former we pray that God would fortifie his Church, in this, that God would beautify his Church; make it sleare as the morning, faire as the moon, glorious as the sun, terrible as an army with banners, lovely as Tirzah, somely as Ierusalem, the praise of all the earth.

This God doth Now God makes his Church a praise in the by five things. earth, specially by these five things;

I. First, by furnishing his Church with fulnesse

of ordinances.

2. Secondly, by ruling his Church according to his own orders.

3. Thirdly, by filling his Church with abundance

of light and knowledge.

4. Fourthly, by improving this knowledge to the

working of holinesse.

Fifthly, by enlarging and encreasing his

Church by these meanes.

First, by farnishing it with ordinunces.

5.

First, God makes his Church a praise in the earth, by furnishing it with fulnesse of ordinances: this was that which was the 70 The arr, as the Apofile calls it, Rom. 3. the preheminency of the Church of the Iewes above all other Nations, Hewrer wir, first of all and chiefly, it was this, that to them were committed the oracles of God; this is that which God himself tells his people, should make them glorious and praife-worthy in the eyes of all the Nations of the world, Deut. 4. 6,7, 8. This is your wisdome and your understanding, in the sight of the Nations, which shall hear all these statutes, and fay, Surely this Nation is a wife & understanding people: for what Nation is there fo great, who hath God fo nighunto them, as the Lord our God is in a Ithings. that we call upon him for? And what Nation is there So great, that hath statutes and judgements so righteous, as all this law, that I fet before you this day?



Now when God bestowes his oracles and ordinances upon a people, first his word, and then appending ordinances, seales, Sabbaths, censures, administred in purity, and in power, then he makes them a praise: Yee that are the Lords Remembrancers, keep no silence, give him no rest, til he thus make his

Church a praise.

0

Secondly, God makes his Church a praise by ruling it according to his own order: or the & Denistantia, By ruling it are the two great destroyers of the Church of his ownerders. God; it is equally prejudiciall to the Church, not to be ordered at all as to be ordered after the lusts & wils of men; God (who is the God of order, & not the anther of confusion, but of peace, as in all the churches of the Saints, 1 Cor. 14.33.) would have all things in all Churches, be done decently and in order, v. 40. now when all ordinances and offices are administred in the Church according as God hath ordered, then is that Church a praise in heaven and earth, with God and Saints. 1 Cor. 11. 2. Now I praise you brethren that you remember me in all things, and keep the ordinances as I delivered them unto you. And on the other fide diforder or deflection from the rule of Christ, though but in one administration, is a blemish and doth detract from the Churches praise, as appears in the same chepter, v. 17. Now in this that I declare unto you, I praise you not, that you come together not for the better, but for the worfe; and v.22. What, have you not houses to eat and to drink in? or despise you the Church of God, and shame them that have not? what shall I say to you? shall I praise you in this?

I praise you not; one aberration from the rule of Christ in the administration of this one ordinance of the supper of the Lord, casts a cloud upon this Churches glory, and causes a great diminution of their praise, therefore we must pray that God would help his Church in all things to keep theordinances as they are delivered unto us: Yee that are the Lords Remembrancers, keep no filence, give him no rest, til he make his Church thus a praise.

By filling it with abundance of light and knowledge. Cant. 6.10.

Thirdly, God makes his Church a praise when he fills it with abundance of light and knowledge; whenafter a night of ignorance or error that had fwallowed up, and buried the Church of God, the Church hath a resurrection, and looks forth as the morning, cleare as the fun, faire as the moon, it ravishethall eyes, and fixeth them upon it felfe in admiration, that men fay, Who is this that locketh forth as the morning? Cant. 6. 10. Yee that are the Lords Remembrancers, keep no silence, give him no rest, til he make Ierusalem thus a praise; remember him of that which he hath promised, Isaiah 11.9. All the earth shall be filled with the knowledge of the Lord, as the waters cover the fea.

Fourthly, God makes his Church a praise, by im-By improving proving & fanctifying this knowledge to the working of holinesse in the hearts and lives of his people; this was the praise of Ierusalem, it was a holy City, this is the praise of the Church, they are a hely people, Deut. 26.18, 19. The Lord hath avouched thee this day, to be his peculiar people, as he hath promised thee, and that thou shouldest keep all his Commandements:

thislight to the working of holineffe.



and to make thee high above all Nations which he hath made, and that thou maiest be an holy people unto the Lord thy God as he hath spoken. Abundance of light unsanctified would make the Church, if it were possible, rather hell then heaven, and make men but like the devills, who know much, but are the more desperately wicked, therefore we must pray that God would fanctify that knowledge, wherewith he filleth his Church, that so the beauty thereof may be perfect: Yes that are the Lords Remembrancers, teep no filence, give him norest, till he make Ierusalem thus a praise.

Fifthly, God makes his Church a praise, by encreasing his Church, by enlarging the tents, and ex- By encreasing tending the cords of it; this is a bleffing God calls his Church. his Church to rejoyce in, Efay 51. 1,2,3. Sing O barren , &c. break forth into finging, &c. enlargethe place of thy tent, and let them stretch forth the curtains of thine habitations, spare not, lengthen thy cords, and strengthen thy stakes, for thoushalt break forth on the right hand, and on the left: and thy feed shall inherite the Gentiles, and make the desolate Cities to be inhabited. We are to pray that God would make his Church a praise thus also.

Thus you have, (Right Honourable, Honourable, Reverent, and beloved in our Lord Iesus) the sense of this doctrine as fully as my weak thoughts in the little time I had to bestow upon this work were able to comprehend it; yee fee for whom we are to pray, Ierufalem, the Church of God in generall, & our own in particular; yee see what it is we are to

defire for the one & for the other, truth, peace, and

The point confirmed by examples,

praises such arrinity of blessings, as the blessed Trinity hath none better to bestow upon the dearly beloved of his foul, while she sojourns upon earth. I know I speak to an Auditory so rationall as I shall nor need confirm this truth by reasons; & to so cordiall to the Church of God, as I shall as little need to stir you up to the practice of this truth by application; else I might fillup a large portion of the time remaining intelling you how all the Lords remembranters in all the ages of the Church, under the Law, under the Gospell, have exemplified this truth: under the Law, before the Captivity, Moses, Samuel, David, Ifaiah, Ieremy, which of the Lords Prophets have not made the establishing and beautifying of Ierusalem the burthen of their prayers? In the captivity though they had lost their Vrim and Thummim, and the fire of the Santtuary that came from heaven, yet they had not loft this holy heavenly disposition, of praying for Irrusalem; see abundant evidence ofit, in Ezekiel , Daniel , Mordecais and after the captivity, in Ezra, Nehemiah, and others: And now in the times of the Goffell, the fame spirit still animates Gods children, and enclines their hearts still to feek the good of Ierufadem; how doe the Apostles in several Epistles te-Rify this disposition in them? Rom. 1. 9. God is my mitnesse whom I serve with my spirit in the Gospel of his Son, that without ceasing I make mention of you (faith that Apostle to the Church of Rome) almayes in my prayers; fo Ephef. 1.16,17. making mention-



tion of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you,

Yea, so much religion have the Saints of God before us placed in this duty of praying for Ierusalem, that they have deprecased the neglect of this as a most abominable sinne: 1 Sam. 12.23. As for mee, God forbid that I should sinne against you, in ceafing to pray for you; nay, have imprecated a curse upon themselves, if ever they should be so wretched, Pfal. 137.5,6. If I forget thee O Ierufalem, let my right hand forget her cunning : if I doe not remember shee, les my tongue cleave to the roofe of my mouth, if I prefer not Ierusalem above my chiefe joy; it is one of the greatest judgements that can befall a Prophet, to be filenced: wienesse Zachary whose unbeleef God punished with this, as an only judgement; witnesse those amongst our selves, that have had their mouths stopped by the violent hand of man, who know what it is to have the word of God as a fire in their bones and no vent for it; yet even to this, doth the Prophet here curse himselfe, If I forget thee O Ierusalem, if I doe not remember to mourn for thee, to pray for thee, let me never pray more, let mee never peak more if I forges to peak for thee, let my tongue cleave to the roof of my mouth; The good Lord bemercifullto every one of us, and pardon all our forgetfulnesse of Ierusalem, whom we have as much cause and reason to remember as proved by Reafons. ever any had.

For is not lerefalem the city of God, the bange a Heb. 12.13.

c pfal 735.4. Titus 2.14. d Ifaish 61.4. liay 62.2. Cant.5.2.

2.

of God, the e peculiar of God, the delight of God, the crown of glory, the royall diadem in the hand of God: is not the Love, the dove the Spoule, the fister, e the body, h the fulnesse, the glory of less 2h Eph 1.23. Christ? and in all these respects doth it not deserve

1 Cor.8.23. our prayers?

And fecondly, are not earth and hell up in armes against Ierusalem? are not men and devils in leaguetogether, to confound and destroy Ierusalem? Psalm 83.3,4. They have taken crafty counfell against thy people, and consulted against thy hidden ones. They have faid, Come, and let us cut them off from being a Nation: that the name of Ifrael may be no more in remembrance. Geball, and Ammon, and Amalek, &c. And doth not Ierusalem in this respect now need our prayers?

And thirdly, hath not the Lord made promifes unto Ierusalem of these things we are to pray fore of truth and peace, Ierem. 33.6.1 will cure them, and reveal abundance of truth and peace unto them: as also of praise, v. 9. It shall be to me a name of joy. a praise and an honour before all the Nations of the earth; and Zeph. 3.20. I will make you a name and a praise among all the people of the earth. And is not the Lord able to accomplish these promises notwithstanding altheir counter-machinations of his enemies: Ifay 46.10. My counsell shall stand, and I will doe all my pleasure.

Yet fourthly, It is not the Lords pleasure to accomplish these things unto his Church but in and by hispeoples prayers; Ierem. 33. 3. Call unto mee

ARG

and I will answer thee, and show thee great and mighty things which thou knowest not; Ezek. 36. 37. 1 will yet for this been quired of by the house of I rael to doe

it for them.

Sed quò feror? some use I would gladly make Dodrine apof this point, if I knew what, I might afford vari- plyed, ety of profitable instructions, but it is not for me to presume to instruct so Honourable, Learned and Religious an Assembly; give me leave to apologize for my selfe with Elihu, Iob. 32. 6. I faid I am of few days, and yee are old, wherefore Iwas afraid and durst not shew you mine opinion; I said dayes should Beak, and multitudes of yeares should teach wishome. The Lord knows, glad would I have been to fit at any of your feet to learn, rather then to stand hereto teach, and to receive rather then to give instruction, therefore I decline that work.

In the next place, this truth might ferve for For Reproof. reproofe, and if such an application would not lead me besides my Auditory, o with what vehemency might a man from hence, in the name and by the Spirit of our Lord lesus Christ thunder indignation and wrath upon the heads of those, who though they have usurped, and possessed the place of such as should be the Lords Remembrancers, yet in stead of performing the duty of this text have practifed the cleane contrary, in stead of praying that God would establish his Church in truth, have endevored nothing but to undermine the truth, to subvert, adulterate the truth; their folly (as the Apostle speakes,2 Tim. 3.9.) is manifest unto all men, God hath

hath unmasked them, and all that will fee may fee their designe was to let in such an inundation of popery and Socimiani [me as should have drowned the truth of God for ever; in stead of praying that God would establish his Church in peace, they have acted the part of those unclean spirits, the frogs forken of Rev. 16.14. Stirring up the kings of the earth to battle against the Church of God; first in Scotland, who were the Incendiaries, what the fuell of the war there? And fince that in England, have not the warres of both kingdomes had the fame fuell and fomenters: and who are they but the leswitzing clergie of England, who like the uncleane fpirit we reade of Mark 9. fearing they shall now be cast out of their long possession, rent and rear the kingdom, and lay it wallowing (not as he did the child there, in its foam, but) in its bloud? What shall I speake of such a clergie? who in stead of praying that God would make his Church a praise, have endeavoured nothing more then to rob the Church of all that might make it praise-worthy, in stead of desiring that the Church might enjoy fulneffe of ordinances, endeavouring to frip the Church of them all: to 4bolish Sabbashs, to bring the delight of dayes, the Queen of dayes under the curse of Jobs birth day, Let it not be joyned to the days of the year, let it not come into the mumber of the months to excommunicate preaching and praying, and cast them quite out of the Church; toturn the facrament of the Lords supper into a facrifice of the altar. In stead of praying that all ordinances and offices might be administred ac-

cording to Christs rule and order, would have all things in Gods house & worship done according to their own fancy will, lust, humour. What shal we say to fuch a Clergy? (they dote upon the name ftill, let Arift.de Hin. them enjoy it) Arifotle speaks of a little worm cal- Animal &c.27 led Kañes, that is pestilently noxious & destructive toBee-hives no leffe noxious and destructive hath our wallers the greatest part of them been to the true Church of God amongst us, against whom, the Church of God may powre out as fad complaints to her Lord Iefw Christ, as sometimes she did. Cant. 5. The watchmen, the keepers of the wall found me, they smote me, they took away my maile : let such read their doom, 2 Per. 2 their judgement now of a long time lingresh not & their dammation fleepeth not.

I had not turned aside to this reproofe, (for I look for none of this generation here this day) had it not been to provoke my felfe and you to a more ferious and deep humiliation for those abominations of the late times, which though many of us have feen and observed even then, and some of us have felt and imarted under the violences thereof, yet few I fear amongst us have had our hearts so humbled for the iniquity of the, as they fhould have beene: the Lord help us fo to take to heart this day, our own and other mens fins, that he may forgive our iniquities and heat our Land.

But I return to my Auditory, and the only boldnesse I shall assume , brethrenand fathers, is but to do as much as Naumans fervant did unto his Lord, exhort you to doe that which you know God would

would have you doe, pray for Ierusalem: and I am consident I might spare even this; it is your work daily; but God having called me this day to speak unto you, for Zions sake I cannot hold my peace; Qui monet ut facias quod facis, dum monet laudat.

The Doctrine applyed for exhortation,

Is it the duty of Ministers in a special manner to pray uncessantly that God would establish Ierusalem and make it a praise in the earth? then let every one of us by solemnengagements to God & to his Church bind our selves to the performance of this duty: and surely brethren if ever there were times that called for this duty, if ever there were men called to this duty, this is the time, we are the Men.

Enforced from the time prefent.

First, for the time; if ever there were time that did command the most importune and uncessant prayers of all Gods ministers and people, (for here I will take in all) that they should cry mightily to the Lord night and day in the behalf of Ierusalem, keep no silence, give him no rest, til he establish and make Ierusalem a praise in the earth, if ever there were a time that did exact this, Now is the time. Had I art or grace enough to present before you the lively (or rather) gaftly deadly face of Ierufalem, the Churches of Christ lefus at this time, I know it would command tears and prayers from the most flinty heart in this congregation: could I let you fee Ierufalem like that man in the parable, Luke 10.30. that went down from Ierufalem, fallen among theeves, and by them stripped and wounded and left halfe dead, while many, too many with the Prieft



Priest and Levite passe by on the other side of the way, and will not fee (though they cannot but fee) the Churches bleeding miseries; among st all her lovers there is none to comfort her, Lam. 1.2. Zion freadeth forth her hands, and there is none to comfort her, Lament. 1. 17. Zion spreadeth forth her hands from sea to sea, from one Nation to another people, and there is none to comfort her, there is none to guide her among ft all the four whom the hath brought forth, neither is there any that takes her by the hand of all the sons that she hath brought up, Esay 51.18. O were I able to expresse this to the life unto you, you would fay, if ever there were a time for you to shew your selves as the good Samaritane to bestow, as he did, your wine, your oyle, your money, nay your teares, your prayers, your blonds upon the healing of the Churches wounds, Now is the time.

Or could I let you see the Church Ierusalem, as John saw her in that Revelation which was given unto him by Christ Iesus, chap. 12. in the same condition, though not in the same cloathing; a woman cloathed, not (as there) with the sun, but with a cloud, not having the moon under her feet, but a globe of slimes, a field of blood under her feet, not as there with a crown of twelve starres upon her head, but rather in Tamars dresse and posture, 2 Sam. 13.19 who with ashes on her head, and her garment of divers colours (the ensigne of her Virginity and Royalty) rent and torne, and with her hands upon her head going forth crying, such may we conceive the dresse and posture of the Church of Christ to

be, she now, as there, Revel. 12. eryeth travelling and pained to be delivered; in this pained condition the Church hath been now almost these three years, ever since the beginning of this Parliament, the Church of God amongst us hath been in travell, crying and pained to be delivered; and all this while, as there, the great red dragon stands before the woman to devour the child as soone as it is born. O! the sight of the Church in such a sad condition might force a teare from a stone, a prayer from a speechlesse, heartlesse man, but from Ministers, from those that are the Lords Remembrancers, me thinks it might draw tears enough to rince the earth from bloud, and prayers enough to offer violence to heaven.

But not to speak parabolically, but plainly, I fay again, if ever there were a timethat did command the most importune and uncessant prayers of all Gods ministers and people, now is the time; was there ever time, wherein the Church of God was more shaken, more in danger to have both her pillurs of truth and peace broken, reduced to dust, to nothing, then at this time ? The enemies of the Church have a long time fought to undermine the truth, but now, they raise Armes against the truth, they plant open battery against the truth. And for our peace, where is it ? Terras reliquit, it hath taken to it felf the wings of a dove, and for faking earth is fled to heaven, frighted hece with the found of the trumpet, the alarum of warre, and the cryes of blond. We may chronicle of our age, that which the Prophet Azariah spake of some ages of Israel, 2 Chron.



2 Chron. 15.5,6. In those times there was no peace to him that went out, nor to him that came in, but great vexations were upon all the inhabitants of the countries. And Nation was destroyed of Nation, and city of city: for God did vex them with all adversity. Never was this poor Church & people in a more broken distressed condition in regard of peace civill, nor scarce ever worse in regard of peace ecclefiafticall: now when there are fo many fwords in England and in Ireland drawn against the Protefants; ô that we should be even at daggers drawing one against another! O the bitter divisions and digladiations of Protestants amongst themselves in these bleeding times! For the divisions of Reuben there are great fearthings of heart; for the divisions of Reuben there are great fearthings of heart. Holy Ridley and Hooper, though in the times of the peace & liberty of the gospell, they could never agree about black and white, but had many wrathfull bickerings, yet in time of persecution for the gospel, they could, as their own expression is, agree in red; when God came to put them together intears, and fufferings, and bloud, they could forget all differences of judgement then, and love and live and die together as brethren. Doe those know what spirit they are of, that at such a time as this, when all the true hearted Presestants in England are put in one calamitous, functing, bleeding, condition, are yet quarrelling about their own opinions, weakning the Protestant party by sub-divisions, which if united is scarce enough to with-Stand

stand the common adversary; should this be if we had not lott our peace with God: As the Holy Ghost speaks of the calamities of the Church in Iuda, 2 Kings 24.3. so may we fay of the calamities upon the Church of England, Surely at the commandement of the Lord came this upon England; and the Lord grant, the Lord grant that the following words be not verified in their time, the Lord grant this be not come upon us to remove England out of his fight: but however we may take up the Churches lamentation, Lam. 3.17. Thou hast removed me far from peace; Ey, and as far from praise The crown is fallen from our head, Lam. 5.16. we are become a regroach to our neighbours, a scorn, a derission, a by-word, a shaking of the head; those few of us that adhere to the Protestant Religion and cause, are represented to the world at home and abroad, as Sectaries, Anabaptifts, Rebels, that if ever there were a time for us to cry to God to scatter those clouds of bloud, confusion, contempt, that cover the face of the Church, to bring forth our judgement as the light, and our righteou neffe as the morning, now is the time; Tee that are the Lords Remembrancers, keep no silence, give him no rest, till he establish, and till he make Ierusalema praise in the earth.

A fecond entorcement of this duty from the persons present. And if ever Men were called to this work, we are called to it; 'as Ministers: 'as Ministers selected from the rest of our prethren, to this present service, whereunto we desire to sanctifie our selves this day. As Ministers it doth exosficio belong unto us, to be the Lords Remembrancers: to put the

Lord

Lord in mind of Ierusalem; you know what order the Lord took, that the Priests, the Ministers of the Lord, under the Law, might continually remember Israel the Church of God unto the Lord, the high Priest was to bear the names of the twelve tribes upon his shoulders, engraven in two stones; and upon his breast, engraven upon twelve stones: Ex. 28.12.29. that he might bear them upon his heart for a memorial before the Lord continually: they were to be the Priests Remembrancers, that he should be the Lords Remembrancer, to put the Priest in mind of putting God in mind of Ifrael, by praying for them: this type is properly applyable to Christ, who is the only high Priest of his Church, yet so farre as the Ministers of the Gospel are Christs substitutes upon earth, so farre this may (at least by way of allusion) be applyed unto them, for so farre there ought to be in them the same disposition towards Ierusalem that was in Christ Iesus, that as Christ wept over Ierusalem, so should they; as he remembred Ierusalem, so should they; as he prayed for Ierusalem, so should they; he by way of meritorious intercession, they by way of Ministerial intercession, Tim.2.t. to bear Ierusalem upon their shoulders and upon their hearts continually, when ever they addresse themselves into Gods presence. Ierusalem is engraven upon the hand of God, and therefore should be ingraven upon the hearts of his Ministers, and is, if God hath layed his hand upon their hearts. Yee know the story of that heathen Priest that being to offer facrifice before a battle writ Victoria (or E 3

(or fome fuch like word) in the palme of his hand, and in unbowelling the facrifice laid his hand upon the heart of the beaft, and left the characters of the fame word there, that what had been written upon the hand of the Priest was read upon the heart of the facrifice. Behold I have graven thee faith God to Ierusalem, upon the palmes of my hands, Isaiah 49.16. and look how many hearts there are of Nobles, or Gentry, or Ministers, or others, upon whom God hath layed his hand, I doubt not but there is the same configuration upon them that is ingraven upon the hand of God: that as God himselfe cannot forget Ierusalem, (as he sheweth there) becamfe it is engraven upon the palms of his hands; so they cannot but remember Ierusalem, because it is engraven upon their hearts; that as Queen Mary faid of Callice. when I am dead rip me and you shall finde Callice at my heart: fo there is a many a godly man, and many a godly Minister especially who might fay, when I am dead rip me and you shall finde lerusalem at my heart. That sacred name is deeply graven there; If I forget thee O Jerusalem, let my right hand forget her cunning. All you that are the Lords Remembrancers, you that have Ierusalem written in your hearts, keep no silence, give him no rest, till he establish, and till he make Ierusalem a praise in theearth. If ever Men were called to this work, Ministers are.

And if ever Ministers were called to this work, the more especially are you whom it hath pleased God by the Authority of the honourable Honses of



Parliament to call together to debate and advise of such things as may be necessary, or conducing to the establishment of Truth, and Peace, and Beauty in the Churches of Christ Jesus, and doth it not then especially lye upon you to keep no silence, give the Lord no rest, till he establish, 8cc. I say till he establish, for except the Lord build the house, they labour in vain that build it; except the Lord reform the Church, it is to no purpose to goe about to reform it; except the Lord set up the Pillars of Peace and Truth in his Church, and put the crown of Glory upon his Church, it is labour lost to endevour it; You that are called to this great work, you of all men ought to keep no silence, give the Lord no rest, till he establish, and till he make Ierusalem apraise in the earth.

I need not tell you how many eies and expectations there are upon this Affembly, I fpeak it not as a matter of boaffing, but as a matter of trembling and lying low before the Lord this day, from all the parts of the Kingdome, from all the parts of the Christian world, the eies of all the people of God are upon you; forrain Churches have their eies towards you, wairing what you will advise for the more uttenutination of Papery, & reffecting of a more neer and for between us & the rest of the Reformed Churches; all the parts of the kingdome have theirfaces & voyces towards you, methicks I hear a voyce from all the corners of the Land comming up to this Assembly, to be by you reported to the honourable Houses of Parliamene; a voyce like that of the poore woman to the King upon the wall, wall, help, help, for the Lords fake help: help m to better Ministers, help us to better Ordinances, help us to purer worship, help us to better Discipline, help usto remove those things that deterre us from the Lords table, help our tender Consciences to more liberty,&c. I know it Brethren, Gods people most of them look for help by this Assembly, through your faithfull advice given to the Honourable Houses of Parliament. And may not you answer as he did there, except the Lord help thee, whense should I help thee? there is fuch an Augea Stabulum of corruption, & confusion in Doctrine, Discipline, worthip, in all; that (verily) unletfe that God who is able to remove the iniquity of the land in one day, Zach. 3. 9. and to cause the Prophet & unclean firit to passe out of the land, Zach. 13.2. unlesse that great God set his hand to this great work, it will never prosper; and yet if it should not prosper, the sin would be laid at your door, and you would bear the reproach of it to all memory; therefore great need to importune God to come down and own his work: ô that thou wouldest rent the heavens and come down that the Mountains might flow at thy presence! Yee among all the rest of the Lords Remembrancers, keep no silence, give him no reft, till he establish, and to make Ierusalem a praise in the earth.

And one thing more, what I know you have all taught others your selves, now put in practice, pursue your prayers, with your indeavours; what yee pray for, contend for: as yee pray that God would establish his Church in truth, so with united

endeavors



indeavours labour to raise up and establish the decayed truth among us, vindicating the truths of the Protestant Religion from all Popish, Arminian, Socinian, Anabaptisticall, Antinamian, and all other errors what soever. And as yee pray that God would establish his Church in peace, so labour to work out the Churches peace; With God, by endeavouring & removall of what ever pollutions, or prophaneneffes, have turned God into an enemy to us. And then 2 labour the Churches peace with its own members; which certainly yee shall establish, if denying your felves and laying by all pre-ingagements to your own opinions, defires, ways, ye shall willingly, and unanimously, consent to that which upon just and pious debate shall be found to be the way and truth of God; which I doubt not but through his grace ye shall all doe. Beleeve it Brethren, in your Union will be laid a happy foundation of Union through the whole Kingdome; if yee agree in this Affembly, I durst me thinks promise my felf, and you, a happy agreement amongst all that fear God in the Nation: And then we need take no thought for the thirdthing, peace with our enemies: God will either subdue them under us, or make them be at peace with us: only let neither the defire of peace with them, nor of peace amongst our selves, bribe us to tolerate any thing in the Church of God that might make him to be at war with us.

And lastly, as yee pray that God would make the Church a praise, so endeavour that also, endeavouring that the Church of Christ may enjoy all those Liberties and Ordinances that are purchased

for her by the bloud, and bequeathed to her in the testament of her Lord Iesus: that all her wayes may
be ordered according to the rule of Gods word: that
the Gospell may runne and be glorifyed: that those
two great illuminating ordinances of Preaching and
Catechizing, which are as the greater & lesser lights
of beaven, may have such liberty, encouragement,
maintenance, that all the earth may be filled with the
knowledge of the Lord. This doe, and prosper: and
that you may thus doe, the God of Patience and consolation grant you to be like minded one towards another, according to Christ Iesus, that you may with one
mind and one mouth glorify God even the Father of
our Lord Iesus Christ. Amen, Amen.

Rom. 15.5,6.

FINIS.



The love of the united The state of the s

Die Iovis 27. Iulii. 1643.

IT is this Day Ordered by the Lords in Parliament, that M. Newcomen hath hereby thanks given him for the great paines he took in the Sermon he made at the Fast, for the Assembly of Divines in the Abby Church, Westminster, on Friday the 7. of this instant July. And he is hereby desired to cause his said Sermon to be forthwith printed and published.

Jo. Brown Cleric Parliamentorum.



SPEECHES

Delivered at a Common-Hall, On Saturday the 28 of July, 1643.

At the reading of a Proclamation from the

KING

VIZ.

- I. By Edward Earl of Manchester, concerning the Tower of London.
- II. By John Pym Esq, by way of Observation upon the said Proclamation.
- III. By Henry Martin Colonell, concerning Sir William Waller, and what course is now to be taken.

With a true copy of the Proclamation aforesaid.

Also, the Deposition of Mr. Mayo, taken at Bridges in Flanders, July 20.1643. concerning Contributions there made for the Assistance of the Papills in ENGLAND.

Imprimatur,

JOHN WHITE.

London, Printed for Peter Cole, and are to be fold at the Glove and Lyon neer the Royall-Exchange. August 2.

444448444444+-4444+44444

SPEECHES

or wild to sale to bottom. Cit

50 f 0 50 50 50 14 60 00 00 4 \$ 50 00 4 \$ 50 0

y a la Arla materialish

H. In John Pyra 119; from a Office with a cree -

11. September Marcin Geberal, marchine 1911. Hear Valley and adult copy as to the colors.

& With a true copy of the Production along direction of

Alio, the Depolition of Mr M. A. notion .

Commissions therein the lot deciding the second and the second and

Jugin diens

JOHN Whish.

Lindon, Princid Person Of and a reductive the Control of the Control of Contr



The Right Honourable,

EDWARD

Earl of Manchester's Speech:

My Lord Major, and you worthy Citizens of London, I am Commanded by the Houses of Parliament, to expresse their thanks, and their acknowledgments to you, for your good affection and sidelity, which you have alwayes expressed for the preservation of the Parliament, and the Kingdom; particularly for that great care and readine that you have shewed in sending forth those forces for the suppressing of that Tumultuous Insurrection in Kem: It hath pleased God to blesse you with good successe, and to you is the honour due, and to those that have commanded those forces in that happy execution of it.

A 2

I am

(4)

I am likewise Commanded by the Houses of Parliament, to let you know that they will agree with you in all things, that shall be in order to the preservation of this City, and of the Kingdome, and that they may manifest and expresse their good opinion, and their trust, & considence that they have in the City of London, in order to that, they have this day passed two Ordinances, The one for the putting into the power of my Lord Maior, and the Militia of the city of London, all those forces that are within the lines of Communication here in London, and in those Counties adjacent to it.

And they likewise have passed an Ordinance for the putting of the Tower of London into the power of my Lord Major, & Sheriffs of London.

They have likewise agreed, That all the Forces that shall be raised by the City of London, and are now under the Command of the Militia of the City of London, shall be Committed to Sir William Waller as Commander in chief under the Militia of the City of London.

Gentlemen, I am further commanded to let you know, that they will be wanting in nothing, that may expresse their care, not only for the preservation of the whole Kingdome, but in particual lar for the preservation of this City of London, that hath expressed greater affection then ever any City did to a Parliament, or a Kingdom.

IOHN

70HN PYM Esquire, His SPEECH.

Y Lord M A jo B, and you the rest of the worthy Citizens of this great City , I am a amanded by the Lords and Commons in purfire of that, which hath been expressed by this noble Lord in generall, fo to flew you the particular care, and fence of every thing that may con! corne this City, either in the honour, or in the fafety of it; And to acceptante you with a Proclamation, that is here in my hand, which they conceive to be very pernitious to you very full of danger, and to expresse a great deal of wrathland a great deale of defire of doing great hurt, even the greatest of all to this City; you shall be pleafed to heare the Proclamation read, and after it is read. I shall then declare to you some observations by direction of both Houses of Parliament, which they make; and afterwards I shall offer to you somewhat that may be by way of Remedy and prevention of great mischiefes which this Proclamation is likely to bring upon you, that it may not have that effect which your enemies, and the enemies of the Kingdo in do defire.

कार होते हैं। इस हो हो हो हो हो है है है है है है है है seed how galact winds see Bonnie former of By (6) By the King.

A Proclamation prohibiting from henceforthall entercourse of Trade between Our city of London and other parts of this Our Kingdom, untill other direction given by Us.

Hereas out of ow tender care to Ow City of London, and in hope to reduce them to their due obedience to Vs, We by Our Proclamation, beas

ring date at Our Court at Oxford the 8. day of December now last past, did Declare Our Royall pleasure to be, That there should be no stop or interruption to any of our loving Subjects, as they Should travell to our City of London with any Cloathes, Wares, or Merchandize, but that they should freely and peaceably passe without any let, trouble, or molestation what foe ver: Which grace and favour unto them, bath in these many Months Porought this contrary effect, That above all other parts of this our kingdom, a prevalent faction of that City (which over-rules the whole) hath to far joyned with, and in that horrid rebellion, that it hath denounced war against the whole kingdom, by vigo bent opposing all the possible wayes to peace; and so that City formerly famous for their loyalty and love

to their Soveraigns, is now become the head of that traiterous faction, and the receptable of all fuch as are difaffected to our Government, and the Laws of the Kingdom; and not only willingly confents and submits to all burthens and impositions layed upon them for the support and maintenance of the rebellious Armies raised against Vs , but malicaously prosecutes and pursues all such who are but suspected to wish well to Cur service. And when We pittying the desperate and deplorable condition of Our People, were graciously pleased to defire a Treaty for an Accommodation, and propounded that whilest that Treaty should continue, there might be a ceffation of Arms, and a free Commerce for all Our loving Subjects in all the parts of Our Kingdom, that so the benefits of Trade and Commerce being enjoyed, Our good People might be the more in love with Peace; yet this motion thus proceeding from Vs , was neverthelesse by speciallincitation from the city of London, (which by the Grace of Our faid Proclamation enjoyed the advantage of the whole Trade of the Kingdom) scornfully neglected by the Enemies of Peace, and all intercourse interdicted to Our city of Oxford,

the present place of Residence for Our Court and Army, and that restraint is continued upon all those who are thought to be serviceable, or but well-affected to Vs: We therefore being thereunto enforced out of this necessity, and finding that the Trade and Commerce of the Kingdom, which ought to be maintained for the publique benefit of all our good people, is by this means inverted onely for the advantage of those Places, and Persons which cherifh this Rebellion, the Goods and Merchandize of fuch who are thought well-affected to I's a my ferfed when they are brought to London inte thought it fit and reasonable to recooke and said that Our former Act of Grace and Flore with and the this Our Proclamation, We do publish and De dare to all Our Sabietts, That a baforves of them, either in their Perfons Shall from bonceforth travell unto our cryof London, without ik cente from our Self, or one of our Principall Secrataries of State; the Generalls; or Lieutenant--Generally of our Armies of the Covernours of any our Towns, Caftles, or Forts, or with their Goods, cattle, Victuall, or Merchandize of any fort what hervet, shall from beneforth travell auto, or for

all

Ht

rêo

be

ht

iar

100

b

our faid city of London or Suburbs thereof, without our expresse License for the same under our Signe Manuall, shall adventure the same at their own perills, We being resolved by all possible means to feize the fame; And that all those who from any parts of this our Kingdom shall furnish or ferve our fuld city of London, or fuburbs thereof, either by fea or land, with any Victualls, or other Provisions, or with any Merchandize to maintain them or their Trade, as long as they shall thus obstinately stand out in Rebellion against Vs , VVe shall esteem as persons disaffected to Vs, and to our. Government, and as Ayders and Aff fers to the Rebells, and shall accordingly deal with them, and proceed against them; And that this restraint shall continue upon them untill such time as the Inhabitants of the said city, finding their Errors , Shall return to their due Obedience. unto Vs, straitly commanding all the officers of our Armies, and all other our officers, Ministers, . and loving subjects, in all places through which any perfons, Goods, cattle, Victuall or Merchandize, shall passe or be conveyed towards the said city of London, to apprehend the persons, and feize and detain : detain the Goods, untill upon speedy notice to Vs they shall receive our farther directions; VVe bereby assuring them, they shall receive part of such Goods so seized in satisfaction and for their reward. But for the continuing of the generall Trade and commerce of the Kingdom, and the Manufactures thereof (which we defire to uphold and advance) VVe leave all Our subjects to Trade freely in, and unto all other parts, and in and unto all other Ports, or Havens of this our Kingadom, not being in actual Rebellion against Vs; and from those ports to Trade with their Merchandize freely into any other parts wheresoever begond the seas, being in amity with Vs, without any restraint whatsoever.

Given under Our Signe Manual at Our Court at Oxford this Seventeenth day of July, in the

Nineteenth yeer of Our Reigne.

God fave the King.

A Fter the Proclamation was read, Mr. Pym foake as followeth:

My Lord, and these worthy Gentlemen, you have heard this Proclamation read, there is no man but in the very hearing of it, must needs apprehend that it is very contrary, not onely to the wealth

wealth and profit of the City, but to the Peace and Safety of it; This in general! I doubt not

doth appear to every one of you.

VVe

t of

beir

ralt

Ma=

and

ade

m-

g= Ts;

in: be=

Hy

I am commanded to make you fome particular Observations: The first that I shall present to you is this, That in this Proclamation there are terms of great aspersion, of great Infamy, put upon fome Actions of the City, which actions in themfelves are not only warrantable, and very laudable, but fuch as will be evidences of your vertue, of your piety, of your honour, to the present age, and Monuments of all to the future age; you are here in respect of that obedience which you have shown to the two Houses of Parliament, in respect of that fide ity which you have shown to to the State, in defending the Parliament from violence of the War that is raifed up against them: you are here called Traitours, nay to be the head of a great Rebellion, to be the Pomentors of it, This action of yours, to full of Honour, of Justice, and of Duty, is now represented here in these odious terms: that is the first.

Another action of yours which is represented here in very odious termes is this, That you have been ready by the valour, and by the dilligence of the Citizens, to suppresse Mutinies, and Rebellions, and Insurrections, and Violence, in your Neighbour and adjacent Counties here, and this is called a making War against the whole Kingdome, being an action very full of honor in you,

and .

and very full of good care of the publique peace;

vet it is here odioully represented.

The third is this: That you have given fafety and protection here, (by the good Government of the City) to many that could find no fafety in the Countrey, Ministers, and others, and for this worke of Charity, of Honour, of publick good, you are represented here to be a Den, a Receptacle of Rebells, and Traitours: These particulars are upon the first head, that your actions, that are vertuous and chonourable, and worthy both of present thankes, and of suture remembrance, to the honour of the City, they are hore represented after an odious manner.

The second Observation that I shall make to you is this; That some actions of the Kings, that are here represented to you with a face of Favour and of Grace, were yet in themselves such as would have been either fruitlesse to you, or would have been full of danger both to you, and to the

whole Kingdom.

The first is this: That Proclamation that there should be a free Trade from all parts of the kingdome to this City, it hath a face of much Grace, but it was in a great manner fruitlesse: for not-withstanding this Proclamation, divers Carriers were robbed, not onely of private mens goods, but of the goods of the Kingdome; even those Provisions that were sent for Ireland, they were taken away: that is the first thing.



(13)

An other thing that is represented unto you, as amatter of great Grace, is, That the King was pleased to defire a Treatie for an Accommodaton: A Treaty indeed was defired, but there have no evidences been given, that wee can beleive that an Accommodation was indeed defired, for though Committees weer fent, though fuch propositoins were offered, as were full of Honour, and fecuritie to the King, and yet did afford the Subject also, resonable securitie and safety in enjoying Religion, and liberties, (which they ought to delire) they were refused, the Treaty was de ired, which would have been a fnare to you, which would have withdrawne the hearts of the People from you, & your abilities from the Parliament, of raising such strength as was necflary: The Treaty was defired indeed, but if the Accommodation it felfe had been defired, wee might have expected a betrer Answer to the Propositions that were made.

A third thing is this, it was represented, that a Cellation was propounded, that there might have beene a free Trade to Oxford, udder which all provisions of Munition, Armes, and money might be fent thither to strengthen your enimies against you: And yet this here hath put on a disguise of favour, and of

grace to you.

ce;

cty .

ent

in

his a

od,

ta-

ars

ire

of

ta

ed

to

at

ur.

25

ld

le

re

-

This

(12)

This is the second Head, that as your Actions, that are good, are represented in an odious forme, so those actions which are hurtfull and prejuditall to you, they are represented to you in a gratious forme. That is the second-

Observation uppon this.

The third observation, that though you have had many evidences of wrath, and of reverge, that have bin express'd against you you have been intended as a prey to both armies, when they were invited to come up against the Parliament; you were that that gave hore. to the Kings army by fuch a fudden and halty. march to furprize the Citic, that they might have had the spoile of it. Thoughyou have had. a Conspiracy here among you, which would have thrust your fwords mutually in one anothers fides, which would have filled this City with bloud; yet in this Proclamation there is fomewhat of wrath against this City expresfed, beyond all those; here you see is a restraint of all trade, no provisions, or. merchandize, must goe out from you, or must come to you, this will necessarily (if it should take effect) introduce a famine, a want even of bread amongst you, it will introduce a generall poverty because your handy-crafts, they will have no vent for their commodities, yea the merchandize and manufactures of the Kingdome, they will be at a Stop,



ftep, and fo not only the City, but the Countrey will be exceedingly distemper d with it 3 Farmers will not be able to pay their rents; the Gentry and Nobility will be brought into as necessitions a condition as the rest, because they will bee able to make nothing of their owne, and this generall necessitie can not bee avoyded: it will also put you into a generall combustion, because the poore will rife, and rich be made poore, and none shall know his friendes, and we shall even fight for a morfell of bread, which God(I hope) will avert. These are the miseries which this Proclamation will bring uppon you, which in many things exceedes the former: For first, it is more generall, in that it comprehendethall, in the former notice was taken of some that were well affected, & some ill affected, one part would have scaped, those that they thought well-affected; and termed the Kings friends but here those that they fav are well affected, and those they fay are ill affected, will be joyned together (if this Proclamation take effect) in the mischiefe it will produce: therfore in that respect it exceedeth all the former: And in divers other respects, For it doeth extend not only to a moment, to have beene acted in a night, as that would have done, but this will be a durable evill and mischiefe, which will not be recovered to the

Kingdome

(13)

Kingdome in many ages, being likely ta brirg an universall desolation uppon the Kingdome.

This I am commanded to represent to you, as that which is intended for a great mischeife but through the bleffing of God, if you take a rife from hense, to doe that which which you have hitherto shewed yur selves very ferward to doe that which is intended for univerfall mischeife, to bring perpetuall misery and de-Solation upon the Citty, it may be a meanes of procuring for you not only peace and fafety, but eternall honour, that is this, that fince your trade is to be interrupted, you will have many men will not have wherewith to employ their hands, nor wherewith to fill their bellies, that now you will fet them all upon the work; that before this mifery and defolation come upon the Kingdome, you'l raise all the forces you can, for it is force must doe it, You fee there is a Commander provided for you, so you see you have all incouragements that can bee from the Houses of Parliament. That now you'l improve the time, and raise all the forces you ean, that may remove the fountaine, and goe to the root of all your miseries, that may be such a force as may bee applicable to the severall dangers of your felves and Kingdome; Your Enemies you see are very diligent, they stirre up one another, and combine one with anothes; u

11

tiloi

ther; and I have here in my kand, an examination to acquaint you with taken beyond Seas, wherein all that would come in, and give any money for the reliefe of the Catholiques in England, they should come in 3 this was done in Flanders; fo they make it the generall cause of all the Papilts in England; let us that are of the true Religion, that are of one and the fame Country, let us unite our felves, with all our strength and meanes to defend our Religion, and to defend our Liberties-and to defend the publique fafetie, as our Enemies unite themselves, and combine, and ftirre up one another, to doe that which may overthrow and destroyall; This is commended to you from both Houses of Parliament, You have express d fuch affections heretofore, that we cannot doubt that wee shall faile in this; There is somewharelle that will be faid to you by another Gentleman, which are the expressions of Your Citie, in some particulars, which will be represented to you, and I shall leave that part to him; I shall end here, hoping that you'bmake a good use of this admonition, to stirre up your selves to prepare all the force you can that you may joyne together, under such Commanders as are appointed to you to doe the work, and to restore your selves to peace and safety in as short a time as may be, least you be consumed. The

THE EXAMINATION OF HENRY MATO.

The faith, that on Thursday last being the twentieth of July one thousand sixe hundred fourty three, he being at Bridges in Flanders, heard proclamation made in Dutch, (who understands it very well) that all people within that Citty, that would goe to the Governours house, and give any money to maintain the Romane Catholiques in England, they should have their money repaid them againe in a yeares time, with many thankes.

HENRY MAYO.

This Examination was taken before ns

EDWARD BOTCE.

IOHN BOTCE.

GEORGE TROTTER.

HENRY MARTIN collonells' His Speech.

aft

ne

ty

rd

rin

n,

d

a

Y Lord Maior, and you worthy Gentlemen of this Honourable Citie, the principall cause why this meeting was defird, was to communicate unto you, a l'etition of many thousands of well affected persons of this Citie, and other parts of the Kingdome, that Petition it did represent the groanes of the people under this tedious and destructive warre, it did desire that now at last a speedy end, (by Gods blessing) might be put unto it, it did desire that for that purpose, a Committee might be appointed to receive contributions, and lift and dispose of men, for a present army under the conduct of such a Commander, as was fit to be truffed, to bee employed for the restraint of the Common Enemy. This Committee hath met, hath confidered of this Noble * Gentleman, for a Com- Memins mander in chife over those forces, hath pre- Sir VVilliams fented him to both Houses of Parliament, and Waller. you have heard, they have approved of their choice; I need not commend the cause to you, it is Gods, it is your owne, I think I need not commend the Gentleman to you, you have cause to trust him; I am to commend that work unto you, a work which the House of Commons conceives to bee the onely hope-

(183 full meanes under God to preserve our Religion, our Lawes, our Liberties, and that which is left of our cftates; They conceive that if there shall be a generall and unanimous rising of the people both in this Citie, and in other parts of the Kingdome, it will take downe the partition wall betwixt well-affected, and illa fested: Your enemies will spare none of you. their bullets doe not distinguish you, they would starve you all. It is desir'd you would all joyne in faving your felves, if it pleafe you to give your best affistance and furtherance, to that work under the hands of that Comittee, I presume they will be very faithfull, and they have beene very dilligent in the worke, but certainly I am of opinion, that either you must goe forth all, and meete the Ememy as Vaffalls with Ropes about your neckes, or like men with swordes in your handes.

FINIS

Imprimatur IOHN WHITE. July. 31. 1643.

This is Licenced according to an Order of PARLIAMENT.

ENGLANDS

Third Alarm TO VV ARRE:

Stirring up the whole Land as one Man, to help the LORD, and His servant David (all the Faithfull in the World) against most bloudy Adversaries, mighty Hunters before the LORD.

In which Warre,

No Resistance is maintained, but what has now (as in Davids time) a sweet agreement with Duty, and affinity with the best Obedience: No Resistance then or now of Regall Authority, or Higher Power, but of those, who are the greatest Enemies thereunto: Such were Sauds willing Helpers in his War against David; such are the Kings Helpers in his Warre now, against his best Subjects, the Faithfull of the Land.

Jer. 48. 10.
Curfed be be, that keepeth backe his Sword from bloud,
I Cor. 7.23.
Te are bought with a Price, be not ye the fervants of men.

Feare not, O Land, be glad and rejorce; for the LORD will doe great things.

Gen. 8.1.

God remembred Noah, and every living thing, and all the Cattell that was with him: He will remember David, and all his afflictions. Pfal. 132.1.

Chryfol, Serm. 68.

Oremus ut Christus suo semper regnet in Milite: ut Miles semper suo triumphet in Rege.

Let us pray, That Christ would evermore be King in his Souldier : That His Souldier may evermore triumph in his King.

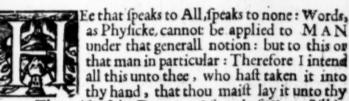
London, Printed for Thomas Vnderball, in the second years of the Beasts
wounding, warring against the Lamb, and those that are with
Aud 3 Him, Called, Chosen, and Faithfull. 1643





TO THE READER.

This Epistle she was the purpose of the Book what could not be she wed in the Title; cleares the Duty of all good people, to stand up now all as one man; Gives Arguments full to that purpose; answers all materials Arguments against it.



heart. The noise of the Drum, and sound of Warre still in thine eares, has awakened thee sure; no sleeper now, when such a Tempest lyes upon us, unlesse thou art as one of those, who can be secure in the midst of the Sea, or lyea-sleepe upon the top of a Mast. I suppose thee awakened and hearing thy selfe summoned to Warre. Thy Call is from Heaven, all the Lawes of Heaven and Earth have sealed thee thy Warrant: for the cause is Gods, & His Peoples. To maintain all that is dear to Him & them in Farth & Heaven: Thy enemies are the Lords Enemies, the most insulting that ever the Church was insested with; for they are, most of them, home-bred, that are helpers with the Beast,

A supposition only that the Reulenites and Gadges had built an Allar. contrary to Gods command, did ftir up the whole com

gregation of Ifrael to warre against them, Iosh 22.12. So did the forcing a Concubuse; All Ifrael a rose, and were that together as one man, four chundred thousand men, to warre with Benjamin, ref. sing to give up the Delimquents to death. Indg. 20,1.2.12.13. See Epsp. 4.

To the Reader.

of the same Countrey with thee, and have the same Mother: Besides, they have the hornes of a Lamb, they will sight under formall colours, semblances, shewes, and pretences of Law and Justice, which they carry upon their Swords point. It will be the hottest Warre that ever was yet. If these Advertaries have the day, expect no more mercy from them, then from the mouth of the Devourer, be it Cannon, Dragon, Wolfe, Lion, or she Beare, or from the Divell himselfe; for indeed he playes Rex now, he has armed the Edomite (Papist I meane) with a Sword, and with a Sword (Spru though he be) he must be resisted.

But in warring now. I may refift the King.

No thou shalt refist no other, but that Evill Spirit, which has put a Sword into an Edomites hand now, and hasengaged the heart of the King to her, who has pawned the 7. m. els of the King aom, to purchale Instruments of death, thereby to lay wafte the Kingdome of Ifrael, and to dethrone the King thereof: The soule of the King cleaves in love to her, even her, who bends all her power against the LORD CHRIST and this Kingdome; And, To purchate this cursed end (which will cost the best Flower in their Crowne, and they shall misse of it too, when all is done) To carry on this horrid defigne, they have joyned bearis and hands, with Irish Rebels, and English Monsters, men skilfull to destroy, whose hearts and hands are steeped in bloud, and brawned in villanies. There can be no question now of the lawfulnesse of resistance, for thou shalt offer no more violence to the King and Kingdome, then what thou shouldst offer to the Kingdom of Heaven; a sweet violence in contending for the Faith, and the trust of the Kingdome.

But some there are most contrary minded, Lawyers and DIVINES both; these are against the Covenant now, which engageth to defensive Armes: and they say their Reason and Conscience is against it too*, and this their example may very well stumble thee.

Example may win much with unftable mindes; But fure-

Anf:

06.

Ans.

Ly

ly the example of fuch men, whose walking is as contrary to * It is as claste a common Light and principles, as darknetle is to light; as the relitance, contrary to Christ, His wayes and servants, as the Divel is, the Covenant or as Hell is to Heaven : furely the example of fuch men unto, is against cannot perswade with thee. These men have so long thut the Evill Spinit, their eyes against a naturall light, and so long laboured to which now worketh effects Atific and choak a natural Conscience, that now they have ally in the chile not so much Logicke (Reason I meane) then has a Dog: nor dience. Therfore any more (good) Conscience, then has a Beaft. I would ra- it had been a ther my tongue should cleave to the roofe of my Mouth, wonde, it the then that it should fend forth the scum of a foule stomack, children and not or corrupt heart, rotten freeches: The Lord knowes I fpeake gainft it, mad what I know, and what all may know, that will observe the with rage beconversation of these men, (Anis-Covenanters now, like as tring into this) the interpentioners before:) I will fay it againe. They have Covenant, and no more (1740) Realon, nor (2004) Conscience then a B. alt will deftroy sahas: No, their pleasure and profit are their god, their glo-tans Kingdo me. ry their shame, unreasonable men they are : And this is the a fee discourie. clearest evidence thereof that ever was given . "I bey mind though we de earthly things. No matter what fuch Cretians fay, alwayes such men Lyars, evill Beafts, flow Bellies. Shew thy felfe a man, bring a tost 3.19. forth the speare, and stop the way against these Murtherers ; for even thele men are as one of them ; They fland on the Obad. I 1.12. other file: They have looked on the day of their Brother, They have rejuced in the day of his destruction, and bave spoken proudly in the day of diffreste; these are as one of them. Thou wilt wish that these may be cut off that so trouble us; and bring torth the speare against those Murtherers, whose notorious violences are more legible all over the Land.

Ob. No thou wilt fay, for thou art not ref lved of any other refistance that is lawfull, but by prayer, and fasting and

To a Spirit must be refisted too.

Anf. Thou maift read and be fully fatisfied touching this matter, towards the close of this work therefore I will fay nothing to it here. See chap 7.

Ob. But thy Relations are such, that thou canst not goe

forth to battell.

ıll

11

as

re

m

ď



Buf. * Now Altars are built contramand, And the Sponte of Christ before her LORDS face. Never was there fuch a Caufe as this to make all Ifamit them toges sher all as one

Be not willingly ignorant at this Point & Is there any relation nearer then that to thy God, to His Church, to His People, to thy Countrey? But I will not examine thee iv to the com strictly at this point, touching thy Relations, he is not good, who is not answerable there . I would gain thy heart is FORCED to the worke; and for thy Relations otherwise, I leave to GOD, and thy Conscience; onely this I say, It ever there was a time, when all the People of the Land were called forth, to stand-up as one man now is the time. Doe thy duty now, gird up thy loines and put on thy barnelle, and goe raclanife, and to forth thy selfe to battle, and not another for thee; Pity thy Country, and thy dwelling place; keepe the Welves from man, See Ep p.1. thine owne doore. Remember the poore beepe there, wives, children fucklings, all these were a prey to the Edomite once, to they will be now; If thou wilt not quit thy selfe like a man. Gird-up thy loynes, and put on thy harnesse and beast in The Lord all the day long. Though the Enemy be strong. to is God too. Who is great and a corrible one, mighty to deliver. The enemy is wife, to is God too; The coungellows. The enemy is many: one God is enough to answer all discouragements: He workes most gloriously with a few, and thole,a few and weake people. Boatt in The Lora all the day long, be strong and of a good courage, for He has said five times in one breath, He will Never, never, never, never, never leave thee nor fortake thee.

Neb. 4.16. Fer, 20.11.

Tolbua I. Heb. 1 3.5. s' jun adin " un, five Negatives to afcercaine the Affirmarive and to give the Chu.ch

frong confo-

Object. But He seemes to forsake His people, for they

are fallen downe.

lation for ever. Answ. As good a fign as any the sacred word gives us; That now is the Time when God will build His People up, fo as they shall stand fast like Mount Sion He builds-up but not before all is fallen to ruines in the Soul and in His Church: and to runnes the promile; After this I will resurse and will b sld againes be Tabernacle. which is FALLEN DOWN: and I will build agains the RVINES thereof, and I will fet

Ad. 15.16.

06.

But thou hast not a heart to reach forth thy hand to help them, that are fallen so low into the Degree, and their Advertary is to high. Choose

To the Reader.

Choose thee; these people shall rise without thy hand: Suf. and thou shalt be trodden downe by the foot of pride. But consider what a poore discouragement this is! The Righteoms are fallen low! No disparagement, as long as GOD is bigkest. It is His glory to worke for His People, when they are lowest, and show power is gone, then God comes-in. If thou Dent. 32.6. wilt reade, thou shalt finde excellent Reason, why The Lord fuffers His people to lie low as in the Deeps, & their adverfaries to be above: It is for DISCOVE KT. fake; that the Chap.s. hearts of His owne people may be defervered to themselves: That the Advertary may be discovered too. his rage and malice (before in the heart fecret there,) may bee made manifelt to all Ifrael: And that Gods right hand may be difereredalto, made glorious before all the peoples fight, friends and advertaries both. If then God fuffers His people to bee ton, it is that their (proud) spirit may tall, and their Faith may rife. Now fay again and make thy boath of it before thy Adversaries, who lay, These people, whom they call GOD Speople, are low. daf. Their GOD is above, above all their rage, above Exad 18.11. all their water-floods; above all, wherein the Enemy deals proudly; He is above all; And He will let His people above, and through these advertiries down like a Militone into the great waters. We have GODS Wordfor it's, and that is as a Rev. 18.21 much as the Heavens and Earth have for their continuance. And ifrael have had an example for it before their cies; they Janke as Lead in the mighty waters b. This gives the Church b Ex. 15. 10. affured confidence for ever, That by the greatueffe of Thine arme, these enemies also hall be as STILL AS A STONE c. clerfe 16. Remember, God stopped the mouthes of these Lyons then, when our foules lay amidft those devourers; God is the same still, He will doe so still; He has put an hooke in their nose. Note there are bridles in the lips of these Beasts at this time. Gird up thy loynes, and fland fast in the faith, and for the maintaining of it till thou die. While thou canst stand, stand fighting; when thou must fall, fall praying; And if thou doest not rife againe victoriously here, thou shalt rife glorioully anon; elle The Lord has not spoken by the mouth of His

To the Reader.

Pfal.5.12.

His Servants, Patriarchs, Prophets, Apostles, in those daiesi nor by the Meslengers of the Churches and glory of Christ in these dayes. But thou art resolved at that point; "Thou "LORD wilt bleffe the righteous: with favour wilt Thou "compafie him, as with a Shield. Thou wile keep bim in perfect peace, whose mind is stayed on Thee. Perfect peace; So we read, and it is a full reading, but it is peace, peace. A double Peace: In famine, enough then; peace in war, peace then: peace in life and peace in death; then peace indeed a perfect peace. Now, no peace in the North, nor in the West nor in any quarter in the Christian world, nor no peace can be, till the great Where be at peace with the Saints; and the divell at peace with the Church, (and that will never be, what ever offers and femblances there be that way,) but to him whole heart is flayed upon his GOD, peace, peace; The Peace of God, which passeth all understanding, shall keepe your heart and minde through Jesus Christ, Amen.

Behold, God is my falvation: I will trust, and not be afraid, for The LORD IE HOVAH is my strength. IG. 12.2.

Looke unto Me, and be ye faved, all the ends of the earth: for I am God, and shere is none elfe. Isa. 45.22.

ENG.

ENGLANDS

Third Alarm to VV A R, Against the Beast.

SECT. III.

Avids flory, & Sauls persecution is continued: his band is restrained, but his heart is bloody; and men are, as their hearts are. David delivers the Keilites, yet they will delever David, into a murtherers hand. A leffon from thence. Saul bolds on his foot, in the path of the destroyer. Why does not Ifrael fland up, for Ifrael, and for their (semporall) Saviour; against an over-bearing Lord, and an insuling Edomite? The Answer will resolve the Case of Conscience; and If. raels duty touching that matter. Saul drives- on furiously after David, feemes to profper, gaines men, The Chosen out of all Ifrael, to carry-on his bloody designe; and drives David from all his strong bolds every one. Davids GOD looks upon all this, and suffers it to be done, for excellent Reasons, relating To David, To bis Adversaries, and To GOD Himselfe; and all relating to these times: David was delivered then, and he shall be delivered now; but not before all his strong holds are cast downo. The Tribes come in at last, when the way was cleared before them, and all good meanes used first. All true Israelites will come in Shortly, To helpe The LOR Dagainst THE MIGHTY, when That, which letteth, is taken away; There is the Conclusion; GODS Timeis the best Time, best to Advance His Glory, and His Peoples Peace.

CHAP. 1.

Davids flory and Sauls persequation is continued; bis beart as bloody as before; though after his march from Nob, hee could draw no more blood, for a Manisas his Will is. David delivers the Keilites out of the hand of posters, and the Keilites would deliver David inso Sauls hands. David well doe his Duty nownth. Standing, and leave the rest to God.

Fror. 21.24.

Roud and haughty Scorner is his name, who dealeth in proud wrath. The Edomite is he, who had a Bloody Commuffion fealed unto him, and has executed it accordingly: Turne thee and fall upon the Priests, because their band is with David . and the Elomite turned, and did as aforefaid. And so we have read a bloudy Tragedy, Nec adhue finttus trejtes, feriptus at a tergo, and yet we

are not at an end. Turne over the leafe, on the backfide we have as much more: As much more, I fav. in propolition, and deligne only. not in conclusion, which God makes that was, and, will be glorious ftill: But much more endeavoured nothing done: Much Action, yet nothing effected to Sauls heart and purpofe; And yet was it a deadly Perfecution. True it was. The LORD fuffered the smill spirit to open, by the hands of Saul, and the Edomite, a fluce or floodgate of wrath, and there-out iffued a mighty threame of blood; But Hee. That opens at pleafure, and thurs also at pleafure. Hee quickly thur this Sluce, and stope this full streame; So as. Though Saus, and his Edomite perfecuted David, I know not how many yeares after with deadly hatred, yet they fled not one drop of bloud all that time . A wondrous thing; we cannot stand upon it. My IIMES are in loy bands, fayes David; They are indeed, and it is Davids comfort that they are fo, that Davids life, and all his concernments are in CODS hand. He will dispote of all, and all shall come through His hands and shall be transacted there; all for Davids good in the end. If not a Sparrow Matth. 10.29. fal's to the ground without your FATHER, then not one drop of (D : vide) bloud fure. Though Saul and his Edonite purfued-hard after David, yet they shalldraw no more blood Though five hundred drawne fwords (after our account,) nay five thousand drawn swords are about D vil round about, as we shall see anon, yet not one drop of bloud is drawne by Sayl or his men.

Why then, how is the story Tragicall? you will fay, for we shall reade

Pfd.31.15.



ert

eld

71

le-

6-

n-

r-

eir

id

ly,

ve

25

1-

ie

ic

n

Anf.

reade no more of men or garments rolled in Blood.

True, we shall not, and yet we shall see the Story is Tragicalland Saul the King, with the Edomite his Generall, are as griebous perfecutors as before. The Diveil was a murtherer from the beginning; So he will be to the end, a murcherer still not because he actually sheds bloud everywhere at pleafure; but because intentionally hee alwayes has a will to doe it. Had the divell power in his hand (but God has him in His Chaine.) if he could doe what he would doe, hee would make the whole earth one stage to act a Tragedy, which would deftroy the stage whereon it is acted, he would make the world a field of bloud, HORMAH, as was faid, utter destruction; such a good will the divell has, he has not power; that must be let forth or restrained as GOD pleaseth, and as it was here. But this is the point. The Well makes the muntherer; tor. A MAN IS AS HIS WILL IS; And such an one was Saul, and his Edomice both; their wills were murcherous and destructive, wasting was in their paths, therefore they were murtherers, men of blouds. That it was so we shall well understand if we reade the Text. Said and his Edomite pursue David: What to doe? To take away from him his Sword? No the Text is cleare; To take away his life. They fought David every day To killiam, fayes the Text. What care bloudy enemies for the Sword ! I Sam. 19.1. Their care is to sheath the Sword in Dablas bowels, that will satisfie, and nothing elfe; So the enemies, Sand with his Edomite drive-on furiously towards his Citty, and the other strong nolds. Why doe they drive-on fo furioufly? The anf ver is upon everlatting Record, TO DESTROY THE CITY FOR DAVIDS 1 Sam, 22, 10. SAKE. But I will not huddle up things fo, I will proceed in order, and keepe pace with Sauls and his Edomires march after David; taking in the Remarkables by the way. We shall see the Perfecution was very fore, and that Confidence could not hold backe the neighbouring Israelites from comming in to hold Sails Sword, and his Edomites hand from fhedding bloud, and acting fich notorious violences. This will be put to the question anon, and resolved. Thope to every reasonable mans satisfaction. I will follow Saul and the Edomic a little in this march, and David in his flight.

It was well for David, that Doeg espied him at Nob, for he knowes what will follow a therefore he haltens thence, and leaves the City, as Lafe Codom; or as a man leaves his house, no looner he is gone out thence, but he fees it fall into afhes. David flies hee knowes not well whither, but for feare of Saul he went to Achille "ing of Gath; There the Kings fervants burt him by recording his commendations (in a Panagerick ;) and make him fo fore afraid, That he feemes not I Santa 11.

so be himselfe, and so playes mad prankes.

Reader

Reader, you cannot justifie David in all he did, though one of the best men in those dayes; nor may you condemn him; Nor may you fay, if you had been in his case, you would not have done as David did: You know not what you might have done, had you been in his case. close purfued at the heels by a cruell Lord, & a bloudy Edomite. Thou little knowest now, what thou mightest have done then, being in Davids cafe. It is thy neighbours cafe now, pitty them, condemne them not, but looke to thy owne standing, and in whife strength thou doest fland; Medicate Terrour, and strengthen thy hand and thy heart in GOD against the day of trouble and treading downe. Now proceed; The Lord orders all, even Dabids mad prankes for Davids good . He is not more affraid of Actab, then Achillo is affraid of David, A mad fellow ! I have no need of bim, David shall not come int my boufe, saves Achilb. David cared not whether he came thither or no. Nay he counts it a mercy. That he is escaped thence. And now hee is gone to the Cave Adullam: There his triends comfort him, and he has an Army of five hundred men. He goes on so newhat an indirect course (we shall heare more of that anon,) for he was affraid. The Propher meets with him, bids him goe backe againe into the land of Judah. There Sand heares tidings of him, and from Doegs mouth, he heares of all that was done at Nob. Then followes a miserable destruction, as we heard, all the Priests flaine, except one, who escaped to bring David the heavy tidings of All, that befell the Citty of Priests; which yet David expected, knowing is would be fo, because he faw the Edomite was there. But David has escaped, and being delivered, hee will doe some service in testimony of his thankfull remembrance for that deliverance. David heares, that the Keilites were diffressed, the Philliftines were

Sam. 22.

I said, 23.1. thele in our dayes, They robbed the threshing floores, tooke from the poore People their provision they had layed-up against winter: D4. vid cannot endure this wrong, his Soule hates oppression where ever he fees it, and to the LORD he goes, for He is Davids Oracle: The LORD delayes not David, gives him present Answer, Goe and smite the Philistines, and save Keilah: No but doe not, said his men: See! they croffe Gods command, but they give good Reason for it, so as they put David to a stand; We are afraid (say they) of one man Saul, who is behind us, and will thou thrust thy selfe into the mouth of the Troopers before thee, a legion of them? A poore hand-full of men against the Armies of the Philistines? Wilt thou so? It must not be fo. The men fpake like men, very good reason, but they who can speak no more are not for action, they will hinder Davids victories: Now

> David is at a stand, and faints, hastens to GOD againe, thither he can active himselfe still, and refresh his fainting spirits enquires of

> fighting against them, and notorious, Pillagers they were almost as

a fronie.

Verfe 2.

Verfez.

of the

you

did:

cafe.

hou

Di-

hem

oett

ni In

-010

od:

mad

A.

ints

the

my

all

ith

224

as

11

n

Ĉ

The LORD, and is established. A gracious God! He does not reprove David for hearkning to his men, after he had heard what God faid, but gives him the fame answere as before: And now David is upon his legges again, and as bold as a Lion, he will venture himfelt among Scorpions now; what cares he who they are, they are Gods enemies; or how many they are, they are but men all, and milerable men, David carries the revenge of God with him, and he must prevaile, and doe worthily. God bids him goe against them, and he will goe, David waits but for GODS commission, and that shall be a sufficient warrant for David indeed : Let God alone with the rest. " In "point of worke and good fervice we must divide with God; Wee have to doe with no more but the Duty, the doing Gods command: " as here Davids command was , Goe, and Smite the Philistmes : David must goe, for GODS command carries a good man, as Abraham. blind-fold, he knowes not whither. But the diffracting troublesome part, that which is above ftrength, the difficulty, the darkforme part of the worke, which so disheartned Davids men, and so shakes the foule with feare, that is not ours, but Gods part; It must bee rolled upon Him Who is mighty, and fet Faith to work there: " A little "Man, and a great Faith; an hand-full of Men, and an heart-full "of Faith, will doe great matters, Put to flight Armies of Aliens: So David did here, he smote those Pillagers, and Javed the Subabitants of Keilab. And now there David is even at KEILAH, amongst the inhabitants there; he is amongst those, whom he has indeared and engaged to him, he thinkes, by unrecountable favours. This was told to Saul, That David was come to Keilab; and Saul was glad of that, and so he faid, God bath delivered bim into my bands, for he is shut I Sam. 23.7. in by entring into a Towne that hath gates and barres. And that he may take the opportunity, which GOD put into his hand (he thought. which yet was but to discover Sauls spirit, the treachery of the Keifites, and his owne glorious Arme stretched out still against Saul, and for his Servant David) Saul calls all the People together to war. to goe downe to Keilab, to beliege David and his men there : David understands all this and more; for this was Davids advantage, and comfort both, GOD was with David, and went along with him where ever David went; a Refuge to Whom he could continually refort for counfeil, and direction from His Mouth: So David understands all the purpotes of Stule heart, and that the Keilites will prove Treacherous alfo. Set a Marke upon these Keilnes as we passe, that we may know them where ever we meet them. Wicked, ungratefull ---- people; David has taken off their yokes, delivered them out of the hands of Spoylers, made them Free-men, who were Slaves before; David put his life in his hand, would jeopard it for them, tland

fland up for them against an Army of Philistines: In a word . D4. vid did for these KEILITES as the Parliament have done for us; and when all this is done, ungratefull wretches as they are, they are fo far from standing up for David, that they will berray him into Sauls hand : O monffrous ! &c --- Deliver up, deale treache. roufly with him, who was the best friend they had in the world! Give him up into the hand of Saul, and his Spoylers (the Edomites) to be spoyled, who had delivered them from out of the hands of Spoilers! O monstrous! But yet David must not repent of what he has done; it was his duty the had a command for it : Though Saul is a bloudy man, and the Kellites treacherous, GOD is faithfull; He will but learne His Servanis this great Leffon, Not to trust in men, but in the Living, and Fatthfull, and True Cod. Men will deale like men, deceirfuily ; GOD is Truth, and Davids Mercies are fare; There is Davids Hold-fall; He has nothing to doe, 'tis not his part, to trouble himselfe about this, What Saul is, or what the Kenlites are; he may enquire of the LORD about it, and he shall be told, That Sauls intentions are bloudy, and the Keilies treacherous; but he must not trouble himselfe about it, not about what Saul will doe, or the Keulites will doe; David must doe his duty, that is his part to doe; let God alone with Saul and his Keilites, they shall doe David no hurt, but good a great deale, fo be David does his duty. We have learne our part also, and what is our duty to doe now, and now we proceed.

parid was refolved to have defended himselse, and the Keilites: he would not have suffered their City to be destroyed for his safe; but advising with his Oracle, and understanding how the Keilites were minded, he quits the place, and with his men marcheth away towards the Widernesse. Here a grave Question may be asked.

Quest.

Why does the Lard suffer David to be put to his shifts? why is his condition so restlesse from place to place, and no certaine place? before he can fixe his foot, stand still and breath himselfe, he must run for his life.

Anf.

For excellent Reasons the Lord did this, That David might know this world is a Whaternesse indeed, not the place of his rest; and that he might not trust in strong-holds neither, nor in men, therefore was his condition so seeing and full of changes: He must be raised to a Crowne it must be from a low bottome, after mens hearts towards him are hilly discovered, and all his strong-holds are thrown down; for GOD must be exalted in that day. But of this towards the conclusion, when we shall see GOD performing his what worke, and what end He makes; for then we shall, see the LORD is very pitifuls, and of tender makes; But we must want for this, as the illustrations with for the precious frust of the earth, and hath long patience for it. There-

Ma.10/11.

Jam. 5.11.



fore I will referre that to the last, and give resolution here to another Question.

CHAP. II.

Why did not the Neighbouring I fractites Come-in to bely their Brethren and Sifters, grievously oppressed by a cruell Lord and a blong Edomite? Or why did they not relieve David now driven into the Wilderneffe? What Saul did, and would have done is examined, and who this Edomite was? So it is made very cleare, That Conscience could not hold-backe the neighbouring Ifraelies from flanding-up, every man in his place, to defend himfelfe. and to withstand the notorions violences from Sauls and bis Edomites bands.

HEres a strange fight ! Saul with his Edomites have smitten and burnt Nob, a City of Priests and have destroyed Man and Beatt there: They make the like offer against Keilah to destroy that City for Davids fake. They pursue David Still with fire and sword, and now they have driven him out into the wildernesse, ashe sayes himselve from abraing in the inheritance of the LORD. Why does Israel fuffer all this? VVhy doe they not bring forth the speare, to stop their Matter Sand and his Edomite, driving on furiously in the Path of the destroyer > VVhy did not Itrael withstand their Master Jand, as Aza- 2 Cbro. 26-17, mah, with fourtcore Priests more withstood Vaziuh their King, entring upon their office? And why did they not deale with the Edomite, as the Prophet caused that messenger to be dealt withall, who 2 1/11.6.32. had a Commission from King Abab to fetch away his head ? VVhy did they not deale to, or more roughly with the Edomite? It is anfwered here boidly enough, That Ifrael were a confcientious People, they knew their duty, they law no V Varrant to make relitance, let their King Murther Prieft, and People, then Pillage, rob and spoile them by his Servants, like the high-lander theeves there, meere Con-James keeps these neighbouring Israelites hands close in their Pockets the while; It is their King; they will not refit him meere conscience forbids them. I would speake something here in the generall first, Conscience is a tender thing, and must be renderly dealt with, and not judged rashly. But certains it is, we of the common fort have been and now are, very little troubled in point of confesence about fuch matters as these are; we are not so conteient jous of



Hab. 26.

1'e. [-.

our duty, as to commune with Conscience about it : we minde other matters here, to lade our felves with thicke day, which we call private wealth, neglecting the common ; How long ? It is a Prophets question, and by an Interrogation he makes his Answer very firong and terrible : untill they shall refe-up fuddenly that shall bute thee, and awake that thall vexe thee, and thou thalt be booties unto them: To whom ? To Spoylers and Robbers: That thicke clay, wherein we have laboured. shall be booties unto those Robbers; there is the crosse indeed, and if it were not for feare, we would fight our felves out of flavery fure. were it but to fecure our private wealth; but because we would rather be accounted Conscientious men, then Cowards, we will not holdup our hands, for feare it should be taken to be; a lifting-up the hand against our King. This were well now, if we did make conscience in other things, of Lying, Swearing, Blaspheming, Curfing, Robbing, Spoiling, & c. and of all unjust gaine; or if we did make conscience not to keep our Purses shut, when the necessity of the Poore commanded us to open : or if being able men, and could goe a wasfare at our owne proper cost, we did make conscience of taking gaine of money, when we stand-up for our selves, our owne lives and liberties. If we make conscience of these things, wee might be accounted conscientious men in other matters, in point of relistance, for feare we make warre against the King; wherein every true Israelite must make conscience, or else quit that name; for he is unworthy the name of Ifrael, that does not make conscience at that sacred point, To proceed a little in the generall, GOD forbid that any Israelite in the world should Resist their King and make conscience so to doe: Nay more (for I keep to the flory) GOD forbid that an Ifraelite should have resisted Saul: he is the Anointed of the LORD is was faid, the great Fiduciary of the Kingdome; An Ifraelite will make conscience of resisting Saul; I say Saul, for hearken what abimelech I Sam. 22.15. fayes. Se it far from me, Let not the King impute any thing unto his fer bant. nor to all the house of my Fathers. What frould not Saul impute unto Abimelech? That he refifted his Lord, King Saul, and intended ill un. to him; it was far from him so to doe. And certainly it was and is far from all true Ifraelites in the world, To refift saul, to oppreffe him. and doe him hurt, The LORDS Anointed, they remember that Aill.

To come more particularly to the point, that we may refolve Conscience anon, we will see first what Saul did, and by whose Infligation he did it : Then, who this Edomite was.

What Saul did, is legible before, written in bloudy Characters, which will remaine unto the worlds end. By who'e initigation he did it? This is as legible also: By the instigation of the Divel, vexing

1.

1-

g,

ne

oc

d

te

10

t.

te

22

æ

сb

r.

0

is

7,

ac

and tormenting Saul, effectually working in him, together with his owne spirit, thereby agitated, stirred-up, and boyled to the heigth of extreme wrath, against David, and all those that wished well unto, or had their band with David. This being premised, I conclude first.

That Conscience could not hold-backe Israel from helping their Brethren in the day of diffreffe, and treading downe, for who did so oppresse Israel at this time? It must be answered, Saul their King: for he had hands and feet, and other Instruments besides, to execute the wrath; but all he did was by the divels motion, that Evill Spirit upon him, which hurried him from place to place, fo as he did not goe, but was driven; and all his way long he breathed out threatnings against David: By the motion of this Evill (pirts, and his owne (which every man, Saul also, are bound to relist) did Saul doe all this; Therefore whatfoever Israel makes conscience of, they cannot make conscience of resisting the divell, or the private will, which by the helpe of the divell, has done all the violences that ever were done in the world. I prefume this is a cleared case, therefore I leave it; for if Saul, acted by an Evill Spirit, will flye at Ifraels throat, they can make no considence in the world to resist him, I meane the blondy actings, and notorious violences of the divell.

Secondly, Ifrael must looke upon Saul now, the great Fiduciary of the Kingdome, betraying that trust into an Edomites hand; then imiting Ifraels City, Man and Beaft there. Conference well informed now, calls-in Ifrael to help their diftreffed Brethren, fo far as was in the power of their hands to helpe: grant so much power in their hands, that they could and were able to relieve their Brethren, and yet would not, then Conscience will be so far from pleading their excule, that it will condemne them as accessary to that murder and bloodshed. Israel stands charged not to suffer bloud to be shed, so farre as they can hinder the shedding of it; Our hands have not shed this Dent, 21 7. bloud, nor bave our eyes feene it : That is, Conscience to quit their Eyes in this case, as well as their hands; had their Eyes seene innocent bloud-shedding (as in this case) and not come-in to rescue the Innocent, they had not been innocent. Conscience then did not hold Israel backe from comming-in all as one man to rescue Nob, the Priefts and People there, now greatly diffressed, and to deliver Dabid: Rather Conscience rightly informed engageth Israel upon all this, being in the power of their hands; for it is to shew mercy to

by the foot of pride.

Thirdly, they had shewne mercy indeed to Saul their Master, even to his soule, could they have conjured that Evill Spirit, and overcome

their Brethren, in this time of their great diffresse, and treading down

R

him.

him, folacing and delighting himselfe (as his manner is) in proud wrath, and wherewith their Mafter Saul was fore vexed, that (like the Lunaricke man) he falls oft times into the fire and oft times into the water (i.e.) into most imminent, apparent, and destructive dangers. Doubtleffe it had been a point of pure love, duty and conference to have refifted him, to have with held him, driving-on turioufly to shed bloud : Had Israel done to , they had shewne themselves conscientious men, who understood their duty, and entirely loved their King, and therefore would not fuffer him to doe that, which would undoe him for ever. O! it had been an act of mercy, and of a well instructed conscience, it Israel had, every man to his power, as one man steps-in, and withstood Saul in his bloudy way : and all the true Ifrael in the world would have acquitted them fo doing, and faid, in meere pitty and compassion to Szul, and that which should be dearest unto him bave they done this, with-held their Mafter from (bedding bloud, Nav. Saul himselfe, had he ever come to himselfe (but the Evill spirit haunted him to the day of his death) would have thanked Ifrael for fo doing.

But here, though nothing can be faid for Saul in justification of what he did, yet much is faid against them that had any hand with David: That they were Rebells and Traitors all against the King and to Saul himselfe chargeth all his servants, and all the Priests too; All of you have conspired against me, and why have ye done so? An heavie charge, but yet no honest man made any account of it, as a charge of dishonour: They counted it a cheape word, a great honour rather, being the Cognizance of the choicest men of all Israel, and they could glory in it, defamed for rigoteousnesse sake; for the very best and choicest men in those dayes were called Conspirators, Rebels to their King: David was called fo, I know not how often, and the Edomite the Rightest man, and best Subject; yet let us heare what may be charged upon these so defamed men, though nothing can be proved; That, had Israel rose up to defend themselves, and their Bre-

thren, they had withflood their King.

No, they had flood for him, and had done him an infinite fervice. could they have delivered their King from the power of the Evill fpivit, and his owne Will, and from the hands of the Edomite, who withstood the King indeed, and fought against his Crowne, Peace, and Dignity.

But if Itrael, standing up in their own defence, had not withstood Saul, yet they had resisted the ordinance of God, and they must make con-

science there.

Yes, great Reason they should; let Israel make conscience evermore of refilting Saul their King, or their Kings power, for that power

2 Sam, 22. Verf.8. l'erf.12.

> Ob. Anf.

anf.

ab.



8.3.

roud

e the

Pthe

crs.

e, to

y to

heir

uld

vell

one

rue

, in

im

aul

ed fo

of

th

nd 111

ie

is the ordinance of GOD, and hee that relifteth the ordinance of GOD, doth refift GOD. That is true, but thefe orders (diforders rather) of the evill spirit, and of mans perverse will, are not the ordinance of GOD: Therefore to refift these is to obey GOD, and to relift the divell. Make conscience evermore of relifting Saul the King. the power, which GOD hath intrusted him with, but never make conscience of resisting the evil /biru, ruling and commanding in Saud the King; he did nothing in profecution of David, but by fuggestion from that evill fpirit, mighty in Saul and in other of Ilraels Kings, and Oucenes: And this spirit was pro tempere Dominus fac totum, therefore it could not be conscience that kept Israel quiet, and still the while. A finfull, and base searfulnesse it might be (yet I will not be so bold as to determine that) a stupidity, a benummednesse, a droffinesse of foirit, contracted by long rest, and so Israel might be like a Dove with. out an heart an affe, and a strong Affe couching downe betwixt burthens, laid upon them by Saul, and his bloudy Courtiers, for Saul commands, and the Edomite smote Nob, and overthrowes all, who stood-up for, or had an hand with David. And all Israel stood brinking up their armes into their fleeves, as we reade, in Xenophon, The Perfians were wont to doe before their King in homage and subjection to all his commands. But as I faid, I will not conclude fo; That a deadnesse of foirit was upon Israel at this time : I beleeve there was a more commanding cause then that, which with-held Israel at that time. Wee shall heare that anon, when I have taken off the imputation of treafon, and rebellion, charged upon David, by his mafter Saul, for David a private man doth defend himselfe as well as hee can, and would have fortified Keslab, had they not proved treacherous to himsand the lawfulnesse of this may be questionable by all Israel, as well as by Saud himselfe.

Whe her David in defending Keilab, had not maintained it against

Sam:

It was not again ! Saul; It was against the notorious violences of his evill spirit, those David would have withstood.

But iceilab was Ifraels City; Saul the King of Ifrael, why would David fortifie that City? [As it is more then probable he would have done, had not the Keilites proved themselves ungratefull and creacherous.]

Because David knew, That Saul secretly practifed imschiefe against him, and would destroy Keslab for his sake. All this is written. Therefore hee I Sam. 22. thrust himselfe into Keilab, would have fortified that place.

But Saul might thrust out David thence, for it was Sauls City, was

No; it was Israels City, Sauls for Israels good, to defend Israel, not to destroy Israel; We are sure of that.

B 2

But

Quest.

Qu.

Qu.

But David had firong-bolds here and there, and did Breaft-worke

himfelfe against Saul his master.

No, not against Saul his master, but against those notorious violences, the actings of the evil forit upon Saul his mafter. Against these extreame out-rages and riots David did fortifie and Breast-worke himfeife. And where ever we reade of these strong-bolds and Breast-works. there we thall reade of sauls bloudy perfecution against David, Ifraels bell friend, and temporall Saviour. Therefore will those strong holds be an eternall dishonour to King Saul, till the Records of Time

1 Sam. 26.19 be loft. Daviddid get up to his strong-hold, where be abode, and there I Sam, 23.14 he did Breaft-worke himselfe. Why? It is answered, for Saul fought

every day to kill him. It is upon ever-lasting Record, an eternall dishonour to King Saul, to to perfecute his belt fervant, for who fo fatth_ ful as David in all his Kingdome . And it David, a private man, did fo tortific himselfe to lase-guard his owne throat, much more might all Ifrael for their owne and Davids fake, stand-up against the infolencies of a private will, and an evill spirit acting thereby. Whatever held in Ifrael from comming-our armed at this time, conscience it was not, To let the King doe what a Tyrant does, make will his law, and doe what he pleaseth, and yet Israel stand still the while, behold all this with open face, hold their hands in their pockets, or shrinke them up into their fleeves in homage, forfooth, to the Evill spirit command. ing in Saul, and in obedience to the Edomite executing that command. Surely the like was never done fince the beginning of the world untill this Day: For here is the King of Israel smitting Ifrael; the great Fidulary of the Kingdome, to whom Cities and Townes, Priests and People are all intrusted betraying this Trust into an Edomites hands; And so he, that should, next to GOD uphold and preferve Ifrael, destroyes Ifrael, and will lay their Cities walte. And all this that he may be avenged of David, one of the best men, and best fubjects he had in his Kingdome; We are well resolved now in point of Ifraels subjection to that power, which GOD had intrusted Saul with thereby to be a Terrour to the evill, not to good workes. And that if Ifrael had Rood-up in their owne and Davids defence, they had not stood-up against Saul, but for him; and against the notorious violences the actings of the evil spirit by Sauls and his Edomites hands. And to I come to enquire concerning this Edomite, who he was ; VVhen we know him, we fhall fee plainly, that I frael could make no feruple of conscience to stand up in resistance of him, who stood up against the Crowne and peace of Ifraels King and Kingdome. [VVho this Edomite was; How bloudy his minde against Ifrael.] VVho was this Edomite? A Childe of Edom, who in the day of Hierusalem faid, Rafeit, rafe it : even to the foundation thereof. And The LORD.

Rom. 13.3.

remein-

rke

10-

cle m-

rks,

cls

ng ne

re

bt

if-

6_

6

Ш

CS

n

C,

remembers this, and chargeth the Edomite with it, bes did purfue his amit I II. brother with the fivord, and did cast off all pitty, and his anger did seave perpetually, and kept his wrath for ever. The LORD threatens the Edomite in the fame place also : For three transgressions of Edem, and for foure I will not turne away the punishment thereof; A finite number for an infinite; for three transgressions, and for foure. But his bloudshed, his crueley towards his brother, that shall set deepe upon his score. Though the I. OR D should passe over fix transgressions of Edom, yet the fevento GOD will not paffe over, I will not turne away the punishment thereof. Edom has broken all the bands of Nature. O take heed of breaking thole bands of Nature, and brotherlike kindnesses; the Edomite did to: The did purfue his brother with the fword; and when he had his brother under his hands, be cast-off all party, his anger did teare, as wee reade before; An old adversary to Israel; The Edomite knew of all the travell Num. 20, 14. that befell his brother; Yet he will not thew his brother the leaft fayour, he will not fuffer him to passe by the Kings bigh way, though Ifrael will not be chargeable to the Edomite for a drop of water, or a mouthfull of graffe, if my Cattell drinke of thy water, then we will pay for it. A reasonable request as ever was asked, yet the Edomite would not grant it : He would give his brother a ftone for bread; and for a fifth a Serpent; to he answered his brothers request, and then came-out again this brother with much people, and a strong band. When? In the day of lacobs trouble. And now see what he has done: He had no sooner the word of command from Sauls mouth, but hee answers it with his hand; Turne shou and fall upon the Priests; And Doeg the Edimite turned, and purfued his Brother with the fword, and shewed no pity. Ah Lord | Can an Ifraelites heart endure to fee this, An Edomite flourishing with his sword in Israels Land, and hold their hands! Can they endure to fee 85. Priests flaine in one day; their City smote with the edge of the Sword, both Men and Women, Children and Sucklings, and Oxen, and Asses, and Sheepe, with the edge of the Sword, and by the command of the Evill Spirit! Can they endure to fee all this, and fland still the while, feeing an Edomite not onely buffeting Israel, but utterly destroying a City in Israel Conscience could not hold backe Israel, that is certaine. But peruling the Text, I periwade my felte thus it was.

The fentence was hafty from the King, hee did indeed fuffer Abimelech to plead for himselfe, but Saul was resolved upon the question, though there was a parley, or treaty betwixt them, as if they would come to a good understanding, and so end the matter; yet Saul was resolved what to doe, (as some Judges have beene resolved in the Case before they came to their Court to heare the matter,) To take away Abimelechs life; And he was quicke in doing of it. No fooner Abi_

Abimelech had given-in his Answer. (as good Reason and Law both, as ever was given.) but Saul passed his sentence, Thou shall swely dye, Abinelech, Ge. And fo it was, it was prefently done, as Sand commanded. (the evill spirit on him.) for an Edomice had the doing of it, and it was done fuddenly; on that day be flew Ss. Priefts, and smote their City, Man and Beaft there; On that day; A fuddaine execution, for the evil spirit is strong, and as cunning too, we are not ignerant of his devices, but know not halfe the depels of Sathan : he furprized the City before the inhabitants were aware, much leffe could the neighbouring Israelites be provided to come-in, and rescue their Brethren; to fuddenly surprized, for the Divell watcheth, whom, and when hee may destroy; Besides, it was not an ordinary strength, that could give checke to, and mate That evill spirit working so effectually in Saul and the Edomite, the Manager of the Divels and Sauls wrath. See we now how all this relates to the present Time; And if wee shall finde, That the Divell has as active infiruments now, and Managers of his wrath against Israel, as once he had. Then. I hope, wee shall make no more scruple of Conscience to resist the Divell now, than the Ifraclites did make then. VVith Godshelpe we will examine the matter, and resolve the case of Conscience at that point.

CHAP. 3.

This persecution comes-up to our Times, as bloudy now as ever any was in any time. The Papists now of the same generation with the Edomites then, and as bloudy now as then. Our engagements to withstand them: In so doing we stand for the King. What should be our prayer for him; and a case of Conscience touching our obedience to him, resolved; and the chiefe Objections touching that matter.

This perfecution of David, mannaged by King Saul and the Edomite, comes fully up to our times, though in the degrees of cruelty, and execution thereof, it falls much short of what is done now. Saul and the Edomite in those dayes destroyed a City of Priests, for Davids sake, and would have destroyed Keilab also: The King, by his wicked Counsell, have the same execution more then upon designe, they have executed the same wrath upon two kingdomes. But two Cities, then, one destroyed, the other in designe for destruction; Two kingdomes here: For Davids sake then; The same Reason now, because the hands of the godly are with David now.

Lwill

8.2.

oth.

dye.

nan-

and beir

for

his

City

OU-

en:

hee

uld

y in

Sec

all

gers

all

an

he

I will not frend time now to prove this. That the Atheifts, and Papifts, are the fame in these dayes with the Edomites in Sauls dayes; Their words and actions make too fufficient proofe thereof: For they have done, as their Fathers faid before them in the day of lerufa- Pfal, 1 27.7. lem, RASE IT, RASE IT, EVEN TO THE FOUN-DATION THEREOF. Children of Edom fure enough: So they faid in ancient time, fo they fay now : So they purfued their Brother with the Sword then, to they purfue him now : They thewed no pitty then, they shew no pitty now: They did finite and burne Cities then, they doe the fame now. Reader, I could fluffe my Pages from out of the Records of time, with the most horrid horrible. divellish, &c. But I purposely forbeare, for thou are satisfied touching this matter, from what thou haft heard feene, and telt : Therefore thou wilt make no question here, for Conscience take: Thou wilt refift the Edomite according to the power in thy hand, for Consiknce sake; Conscience of thy vow in Baptisme; thou hast vowed there to renounce the divell, then this Edomite fure, he must be renounced too (he is fingular, but a Legion) who is the great MA-NAGER of all the divels affaires, against the thy of GOD, all the Christian world over. Who but the Edomite, he does all, hee transacts all, all the divels affaires come through his hands, whether they concerne his Warre or his Peace, (there is not a Pin to choose if his l'eace were not the worst of the two) in conscience of thy Vow in Baptifine thou must renounce the Edomite, the Sonne as well as the Father, the divels Right-hand, the Manager of all his affaires upon earth: I fay it againe, that it may bee remembred al-Waves.

Secondly, in Conscience to thy oath of Allegeance: Thou hast taken an oath to Subject the lelfe to the Power GOD has fet over thee, and that is a Power, which cannot be perverted to base ends, against GOD, and the power of Godlinesse; it cannot be Committed to an Edomites hand, nor can he be the MANAGER thereof: Wee

shall heare more of this anon. 3. In Conscience of thy Covenant entred-into, You are not your own now.you are bought with a price, you are GODS, a Iworn Servant to Him : You have Iworne, and will not repent, to ferve the Living GOD, and not the Lusts of Men; You have entred into Covenant, by the helpe of GOD, you are relolved to stand to it . and then to stand-up against all those, who stand up against GOD, and His Truths revealed in His Word. We are fully and clearly resolved at this point, To fland-up for GOD against the Edomites of these times, for Confeience fake ; nay, for the Common-wealths fake , as our Countrey-men stood up against the Wolves; our Land would not beare

Abinulech had given-in his Answer. (as good Reason and Law both, as ever was given.) but Saul passed his sentence, Thou shall surely dye, Abinelech, Ge, And fo it was, it was prefently done, as Sand commanded, (the evill spirit on him.) for an Edomite had the doing of it, and it was done fuddenly; on that day be flew &s. Priefts, and smote their City, Man and Beaft there: On that day: A fuddaine execution, for the chill spirit is strong, and as cunning too, we are not ignerant of his devices, but know not halfe the depels of Sathan : he furprized the City before the inhabitants were aware, much leffe could the neighbouring Israelites be provided to come-in, and rescue their Brethren; so suddenly surprized, for the Divell watcheth, whom, and when hee may destroy; Besides, it was not an ordinary strength, that could give checke to, and mate That evill friet working to effectually in Saul and the Edomite, the Manager of the Divels and Sauls wrath, See we now how all this relates to the present Time; And if wee shall finde, That the Divell has as active infiruments now, and Managers of his wrath against Israel, as once he had. Then. I hope, wee shall make no more scruple of Conscience to refist the Divell now, than the Ifractites did make then. VVith Godshelpe we will examine the matter, and resolve the case of Conscience at that point.

CHAP. 3.

This persecution comes-up to our Times, as bloudy now as ever any was in any time. The Papists now of the same generation with the Edomites then, and as bloudy now as then. Our engagements to withstandthem: In so doing we stand for the King. What should be our prayer for him; and a case of Conscience touching our obedience to him, resolved; and the chiefe Objections touching that matter.

This perfecution of David, mannaged by King Saul and the Edomite, comes fully up to our times, though in the degrees of cruelty, and execution thereof, it falls much short of what is done now. Saul and the Edomite in those slayes destroyed a City of Priests, for Davids sake, and would have destroyed Keilab also: The King, by his wicked Counsell, have the same execution more then upon designe, they have executed the same wrath upon two kingdomes. But two Cities, then, one destroyed, the other in designe for destruction; Two kingdomes here: For Davids sake then; The same Reason now, because the hands of the godly are with David now.



oth,

dye.

an-

and beir

for his

ity

ou-

en;

hee

uld

in

Sec

llei

gers

all

an

he

tt

I will not frend time now to prove this. That the Atheifts, and Papills, are the fame in these dayes with the Edomites in Sauls dayes; Their words and actions make too fufficient proofe thereof: For they have done, as their Fathers faid before them in the day of lerufa- Pfal, 1 37.7. lem, RASE IT, RASE IT. EVEN TO THE FOUN-DATION THEREOF. Children of Edom fyre enough: So they faid in ancient time, fo they fay now : So they purfued their Brother with the Sword then, so they purfue him now : They showed no pitty then, they they no pitty now: They did finite and burne Cities then, they doe the fame now. Reader, I could fluffe my Pages from out of the Records of time, with the most horrid horrible. divellish, &c. But I purposely forbeare, for thou are satisfied touching this matter, from what thou haft heard feene, and telt: Therefore thou wilt make no question here, for Conscience take; Thou wilt refift the Edomite according to the power in thy hand, for Conscience sake; Conscience of thy vow in Baptisine; thou hast vowed there to renounce the divell, then this Edomite fure, he must be renounced too (he is fingular, but a Legion) who is the great MA-NAGER of all the divels affaires, against the tity of GOD, all the Christian world over. Who but the Edomite, he does all, hee transacts all, all the divels affaires come through his hands, whether they concerne his Warre or his Peace, (there is not a Pin to choose it his l'eace were not the worst of the two) in conscience of thy Vow in Baptifine thou must renounce the Edomite, the Sonne as well as the Father, the divels Right-hand, the Manager of all his affaires upon earth: I fay it againe, that it may bee remembred alwayes.

Secondly, in Conscience to thy oath of Allegeance: Thou hast taken an oath to Subject the lelfe to the Power GOD has let over thee, and that is a Power, which cannot be perverted to base ends, against GOD, and the power of Godlineffe; it cannot be Committed to an Edomites hand, nor can he be the MANAGER thereof: Wee

shall heare more of this anon. 3. In Conscience of thy Covenant entred-into You are not your own now you are bought with a price, you are GODS, a Iworn Servant to Him : You have Iworne, and will not repent, to lerve the Laving GOD, and not the Lufts of Men; You have entred into Covenant, by the helpe of GOD, you are relolved to stand to it, and then to stand-up against all those, who stand up against GOD, and His Truths revealed in His Word. We are fully and clearly resolved at this point, To fland-up for GOD against the Edomites of these times, for Conscience fake; nay, for the Common-wealths fake, as our Countrey-men stood up against the Wolves; our Land would not beare

Self, 2 chap 6. beare them, fay some; nay, the Land would not endute them, say I, for lo faves my Author too: Every man stood-up with his weapon in his hand, and out they thrust the Wolves, they could not endure them. The time will come, when we shall doe so with these Edumites too, elle we cannot maintaine our Lawes, our Liberties, our Lives: and, which is the Life of our Lives, and should be the Crown of our rejoycing, The G (pel; we cannot maintaine that, if we doe not thrult out the Edomites, for they will Thrust us from the Gospel, and the Golpel from us. We are resolved in this case of conscience touching the Edomite, Relistance of him. But here is a greater cafe; If wee relift the Edomite in our sense, and in Scripture language, That Legion of the Papifts, now Raging and Rioting in our Land, we Shall relift the King too . for this Edomite is the chiefe MANA-GER (next to the Divel) of all the Kings affaires in this Kingdome his very best Subjects, and truest Friends. O horrible, what words are there! Papilts his best Subjects! It must passe, for it has the Kings allowance, he has declared it fo, he has proclaimed it fo, once and againe, and a third time: The Edomites in Ireland, in England, they are the Kings best Subjects, those he may confide-in, his heart may cleave to them in love, when David, The faithfull of the LORD, are called Traitors every day, and his good People Rebels all. O ! David cannot be filent now any longer; GOD knowes, and all the Christian world knowes, Davids heart is upright, and his hands cleare, and his prayer pure touching this matter . Their hands have not (bed innocent bloud, nor have their eyes feen it, but with indignation and zeale against these Murtherers. And we fay, That many Kings have beene seduced by evill counsels. Many, whose hearts have beene stolne away from their good people; and given-up into their enemies hands cleaving to them in love; and some have shed bloud to their power, as Saul here, and others after him. But, oh, how loth I am to speake! The Evill Counsellours have carried-on the King in the Path of the destroyer, beyond all These, for he has given a Commission to destroy his good people, and makes Thewes, That his finale bleeds over them : He pittieth his Peoples nakednesse, and takes from them their cloathes; hee calls them Rebels in Ireland, and entertaines the fame Rebels here; He professeth to do all by helpe of GOD and the Law; and all he does, has a manifelt contrariety to GOD, and contradiction to the Law. He professeth with his tongue to be for Religion indeed; when his heart and hand is utterly against the professors of the same. To take them from the Earth. He professet to maintaine his Peoples liberties and does all that is in the power of his hands to inthrall, and oppresse his people; To make their neckes bend to the Edomites yoake; he would make beleeve

7.3.

ly I,

pon

dure

Edq-

our

nwe

doe

fel,

nce ale:

ge,

We

A-

g-

nat nas

60,

in

n-

be

is

n-

1-

ir

ı.

5,

leeve his hand goes along with GOD, when hee puts it forth against The Almighty, in all his peoples fight, as if he had an arm like GOD. But the bloudshed in both his Kingdomes, this The Lord sees, and heares the voice of it too; And, which maketh the voice yet louder, The LORD heares how he chargeth it upon the innocent, and bleffeth the Murtherers, those that have shed it indeed. The LORD lay it close to the heart of his Majesty, that his soule may bleed over the blood he bath shed; That he may forbeare to say so, till he does so: That his foule may shed teares for the bloud he hath shed, indeed and indeed. Let others pray, The LORD bring bis Majesty bome to bis Parliament upon the wings of the Churches Prayers: They that pray fo. pray well; but they pray better, who pray, The Lord open the Kings eyes and beart, that he may differne the Path be bas trod, the way be is in, and feele the working of that bloud shed upon his foule, working in him a forrow after a godly fort . The LORD flew bim the fallbood, the bypocrific of bis heart, make it as manifest to him, as it is to all his good People, That his uncircumcifed heart may be humbled, that he may abborre will, and loath bimselfe for what he has done. Amen, say I, and all who wish that his foule may prosper. He may come home to his Parliament, and doe more hurt then good there, unlesse his heart be humbled for all he has done first.

I remember very well, the Eleventh King of Scotland (the worst King that ever was, I thinke yet) was brought home to his Parliament. I meane, he came-up to his good People, even to all the delire of their hearts; for thus he did. Those pernicious Counsellors he had many, and they stole away his heart, or he stole away theirs; furely the King was worst because chiefest in the trespasse he suffered to be imprisoned, and over some the wheele was turned : And all this he did in deep diffimulation, that he might the more freely, with no reliftance, worke-out his owne will, and doe according to his owne pleasure afterwards. And so he did; the yeare after, by that time he faw all cleare before him, the hearts of his Nobles gained; for he gave the offenders into their hands, and all was well: and now they must be feasted. They were glad of that, and to supper they came, which was ferved-up in a Lordly dish; and after the meat, Wine : they ate, and dranke, and their hearts were merry but the worst Wine was kept last; towards the close of the Feast, the Nobles were made drunke with their owne bloud, as with iweet Wine: A tew escaped, and those sew (by the helpe of the People) rose-up against their King, and slew him. I shall not meddle with that, though in the close of the worke, I shall point to that King againe,

and another halfe as bad.

I conclude from hence, That till the King be truly informed for what



what he has done. That he has walked in the counfel! of the ungodly. his foot has flood in the way of finners; and he fitteth in the feat of the fcornfull; Till his heart be humbled for this, Till his foule cleaves to the ground for this, and what else God and his conscience best knowes. Till this be, the King cannot come-back to his Parliament. he cannot be to the heart and defires of his good People there. Therefore pray we, " LORD turne the heart of the King, give him a " fight of what he has done, and humble his foule in the fight of it; "th the hath blatchemed the Name of his GOD; deal deceitful-" ly with his Maker : treacheroupy with His People; abominably " with His Day, prophaning it by a Law. He must be reftleffe in his spirit wil be hath vindicated That dishonour done to That Reft; forcing and perfecuting His best Servants, touching that matter, and shedding their bloud to his power ever fince. LORD give the King a fight of all this, and of all that The Searcher of bearts, and his owne heart knowes by himfelfe, and kindly humble him for all. Then all the rest followes, the King will be right for his Parliament, his heart will be with them; then it will be faid, and not till then. What the King does pleafeth all his people; and what his good people doe, pleafeth the King. Amen:

But if the King doe not his duty, his people must doe theirs; if hee looke not to his charge how he rules, not his. but Gods People, THY PEOPLE litting in GODS Throne; Yet must the people look to their obedience , they must be subject to the bigher Power not withstanding. I come then to refolve what this higher Power is, and the cases of conscience thereabouts. Not touching the giving of the Sword, Strong-holds and Forts. Ammunition and the like, into confiding hands: To this there is enough faid, though I had faid nothing : I will fay but this : So long as thefe Strong-bolds and Breaftworker doe frand, they will bee a memoriall of the Kings illegall and most injurious dealing with a righteous people. So long as these shall be spoken of, will the injustice, the bloudy proceedings of the King, (in the hands of bloudy Counfellours) be remembred alfo, to all generations. We shall tell it to our children and they to their children. That the King of England would have oppressed his owne people: he would have inthralled their Lawes, Liberties, Religion; And for the maintenance of all these, their lives and all that was deare unto them, did his people to fortifie and Breast worke the neelves against the fury and rage of their King, in the hands of bloudy perfecuters. The

Cale of Conscience now.

The People souft not stand up for their lives and libertics, against murtherers, for if they stand up against them, they stand up against their King.



8.3.

odly:

at of

aves

belt

ent.

ere-

ma

fit:

tul-

bly

his

or-

and

ing

vne

all

art

the

the

lee

ok.

he

1-

We deny that, and conclude the Contrary, That a standing up against Murtherers is a standing up for their King, To deliver him ont of the hands of Murtherers; It has an affiance with duty, a full afpect and agreement thereunto.

Why? but if you relift these Murtherers, You relift the King; and if you relift the King, You relift the Higher power, and that is the Ordinance of GOD wherto we must be subject for Conscience lake.

Yes, but wee are cleare miltaken in point of Power: Therefore I

will aske a question, and resolve it-

What is this higher Power.

I will tell you first what it is not. It is not that Power, which the King may have a will to give, and may commit to an Edomites hand; It is not a destructive power (that is from the Divell) whereby Saul and his Edomite were inabled to lay waste one City, and made faire offer to destroy another; Not such a Power, whereby the King and his wicked Councell now indeayour the fame destruction to two Kingdomes. It is not fuch a Power.

What Power then?

A Power, whereunto? in case the Aing or his Edemite wrongs me, though the lowest in his Kingdome, yet I may appeale from him or them for Righteous Judgement; And this Power is the Law, and in the high Court, Who can determine what Law is; and doe stand bound to right mee oppressed by a Contrary Power, though the meanest of many Thousands, and not worthy the dust I tread upon; yet This Court stands bound to right me. And if so be they stand so bound to a private Person (we must note this by the way) how much stronger is their obligation to two or three Kingdomes, To stand up for Defence of Lawfull power against this Destructive Power?

And now we have learn't our duty and office too; we would have the Pa liament (tand up for us, we made choice of them for that end : The greatest shame in the world, If wee should not stand up for the Parliament with our Swords in our hands, or with what commeth next to hand in defence of Lawfull power, and all that is deare or neere

unto us, involved in the fame.

What! fee a King, feduced by evill Counfell, giving up his power (I fay his power, not the bigber power) into an Edomites hand, and this Edomite flourishing with his Sword, and displaying his Banners in Ifracis Land, and Ifraci fland first the while! What a frame to all Ifrael! But bleffed be God, they doe not fland ftill, they move, and they doe great things as their GOD inables them. Who gives Courage, Spirit and invention, when and where Hee pleafeth: And where the Inhabitants of the Land are not over-powered by the King and his bloody party, there they doe fortify the Cities and Townes, Obj:

Anf.

Om An/.

Qu. Anf.

Self, 2 chap 6. beare them, fay some; nay, the Land would not endure them, say I, for to faves my Author too: Every man stood-up with his weapon in his hand, and out they thrust the Wolves, they could not endure them. The time will come, when we shall doe so with these Edemites too, elle we cannot maintaine our Lawes, our Liberties, our Lives: and, which is the Life of our Lives, and should be the Crown of our rejoycing. The G (pel; we cannot maintaine that, if we doe not thrust our the Edomites, for they will Thrust us from the Gospel, and the Golpel from us. We are refolved in this case of conscience touching the Edomite, Relistance of him. But here is a greater case: If wee relift the Edomite in our fense, and in Scripture language, That Legion of the Papifts, new Raging and Rioting in our Land, we shall refift the King too . for this Edomite is the chiefe MANA-GER (next to the Divel) of all the Kings affaires in this Kingdome his very best Subjects, and truest Friends. O horrible, what words are thefe! Papifts his best Subjects! It must passe, for it has the Kings allowance, he has declared it fo, he has proclaimed it fo. once and againe, and a third time: The Edomites in Ireland, in England, they are the Kings best Subjects, those he may confide-in, his heart may cleave to them in love, when David, The faithfull of the LORD, are called Traitors every day; and his good People Rebels all. O ! David cannot be filent now any longer; GOD knowes, and all the Christian world knowes, Davids heart is upright, and his hands cleare, and his prayer pure touching this matter . Their hands have not (bed innocent bloud, nor have their eyes feen it, but with indignation and zeale against these Murtherers. And we fay, That many Kings have beene seduced by evill counsels. Many, whose hearts have beene stolne away from their good people; and given-up into their enemies hands cleaving to them in love; and some have shed bloud to their power, as Saul here, and others after him. But, oh, how loth I am to speake! The Evill Counsellours have carried-on the King in the Path of the destroyer, beyond all These. for he has given a Commission to deltroy his good people, and makes Thewes, That his foule bleeds over them : He pittieth his Peoples nakednesse, and takes from them their cloathes; hee calls them Rebels in Ireland, and entertaines the fame Rebels here; He professet to do all by helpe of GOD and the Law; and all he does, has a manifest contrariety to GOD, and contradiction to the Law. He professeth with his tongue to be for Religion indeed; when his heart and hand is utterly against the professors of the same. To take them from the Earth. He professeth to maintaine his Peoples liberties and does all that is in the power of his hands to inthrall, and oppresse his people; To make their neckes bend to the Edomites yoake; he would make be-



leeve his hand goes along with GOD, when hee puts it forth against The Almighty, in all his peoples fight, as if he had an arm like GOD. But the bloudshed in both his Kingdomes, this The Lord sees, and heares the voice of it too: And, which maketh the voice yet louder. The LORD heares how he chargeth it upon the innocent, and bleffeth the Murtherers, those that have shed it indeed. The LORD lay it close to the heart of his Majesty, that his soule may bleed over the blood he bath shed; That he may forbeare to say so, till he does so: That his foule may shed teares for the bloud he hath shed, indeed and indeed. Let others pray, The LORD bring by Majesty bome to bis Parliament upon the wings of the Churches Prayers : They that pray fo. pray well: but they pray better, who pray, The Lord open the Kings eyes and beart, that he may differne the Path be has trod, the way be is the and feele the working of that bloud thed upon his foule, working in him a forrow after a godly fort : The LO & D frew bim the fallbood, the bypocrific of bis heart, make it as manifest to bim, as it is to all his good People, That his uncircumcifed heart may be humbled, that he may abborre evill, and loath bimfelfe for what he has done. Amen, fay I, and all who wish that his foule may prosper. He may come home to his Parliament, and doe more hurt then good there, unleffe his heart be humbled for all he has done first.

I remember very well, the Eleventh King of Scotland (the worst King that ever was, I thinke yet) was brought home to his Parliament. I meane, he came-up to his good People, even to all the delire of their hearts; for thus he did. Those pernicious Counsellors he had many, and they stole away his heart, or he stole away theirs; furely the King was worft because chiefest in the trespasse he suffered to be imprisoned, and over some the wheele was turned : And all this he did in deep diffimulation, that he might the more freely, with no refistance, worke-out his owne will, and doe according to his owne pleasure afterwards. And so he did; the yeare after, by that time he faw all cleare before him, the hearts of his Nobles gained; for he gave the offenders into their hands, and all was well: and now they must be feasted. They were glad of that, and to supper they came, which was ferved-up in a Lordly dish; and after the meat, Wine : they are, and dranke, and their hearts were merry but the worst Wine was kept last; towards the close of the Feast, the Nobles were made drunke with their owne bloud, as with iweet Wine: A few escaped, and those few (by the helpe of the People) rose-up against their King, and slew him. I shall not meddle with that, though in the close of the worke, I shall point to that King againe, and another halfe as bad.

I conclude from hence, That till the King be truly informed for



what he has done. That he has walked in the counfel! of the ungodly. his foot has flood in the way of finners; and he fitteth in the feat of the fcornfull; Till his heart be humbled for this, Till his foule cleaves to the ground for this, and what else God and his conscience best knowes. Till this be, the King cannot come-back to his Patliament. he cannot be to the heart and defires of his good People there. Therefore pray we; " LORD turne the heart of the King, give him a " fight of what he has done, and humble his foule in the fight of it : "the heth blatchemed the Name of his GOD; deal deceitfulby with his Maker; treacheroupy with His People; abominably " with His Day, prophaning it by a Law. He must be restlesse in his spirit will be bath vindicated That dishonour done to That Reft : forcing and perfecuting His best Servants, touching that matter, and shedding their bloud to his power ever since. LORD give the King a fight of all this, and of all that The Searcher of bearts, and his owne heart knowes by himfelfe, and kindly humble him for all. Then all the rest followes, the King will be right for his Parliament, his heart will be with them; then it will be faid, and not till then, What the King does pleafeth all his people; and what his good people doe, pleafeth the King, Amen:

But if the King doe not his duty, his people must doe theirs; if hee looke not to his charge how he rules, not his, but Gods People, THY PEOPLE fitting in GODS Throne; Yet must the people look to their obedience; they must be subject to the higher Power notwithstanding. I come then to resolve what this higher Power is, and the cases of conscience thereabouts. Not touching the giving of the Sword, Strong-holds and Forts, Ammunition, and the like, into confiding hands; To this there is enough faid, though I had faid nothing; I will fay but this; So long as thefe Strong-bolds and Breattworker doe stand, they will bee a memorial of the Kings illegall and most injurious dealing with a righteous people. So long as these shall be spoken of, will the injustice, the bloudy proceedings of the King, (in the hands of bloudy Counfellours) be remembred alfo, to all generations. We shall tell it to our children and they to their children. That the King of England would have oppressed his owne people . he would have inthralled their Lawes, Liberties, Religion; And for the maintenance of all these, their lives and all that was deare unto them, did his people to fortifie and Breast worke the nielves, against the fury and rage of their King; in the hands of bloudy perfecuters. The

Cale of Conscience now.

The People souft not stand up for their lives and libertics, against murtherers, for if they stand up against them, they stand up against their King.



06.

We deny that, and conclude the Contrary, That a standing up against Murcherers is a standing up for their King, To deliver him one of the hands of Murtherers; It has an affiance with duty, a full afpect and agreement thereunto.

Why? but if you relift these Murtherers, You relift the King and if you refult the King, You refult the Higher power, and that is the Ordinance of GOD wherto we must be subject for Conscience lake.

Yes, but wee are cleare mistaken in point of Power: Therefore I

will aske a quelfion, and refolve it-

What is abis bigher Power.

I will tell you first what it is not. It is not that Power, which the King may have a will to give, and may commit to an Edomites hand; It is not a destructive power (that is from the Divell) whereby Saul and his Edomite were inabled to lay waste one City, and made faire offer to destroy another; Not such a Power, whereby the King and his wicked Councell now indeayour the fame destruction to two Kingdomes. It is not fuch a Power.

What Power then?

A Power, whereunto? in case the Aing or his Edomite wrongs me, though the lowest in his Kingdome, yet I may appeale from him or them for Righteous Judgement; And this Power is the Law, and in the high Court, Who can determine what Law is; and doe stand bound to right mee oppressed by a Contrary Power, though the meanest of many Thousands, and not worthy the dust I tread upon; yet This Court stands bound to right me. And if so be they stand so bound to a private Person (we must note this by the way) how much stronger is their obligation to two or three Kingdomes, To stand up for Defence of Lawful power against this Destructive Power?

And now we have learn't our duty and office too; we would lave the Pa liament (tand up for us, we made choice of them for that end : The greatest shame in the world, If wee should not stand up for the Parliament with our Swords in our hands, or with what commeth next to hand in defence of Lawfull power, and all that is deare or neere

unto us, involved in the fame.

What! fee a King, feduced by evill Counfell, giving up his power (I fay his power, not the bigber power) into an Edomices hand, and this Edomite flourishing with his Sword, and displaying his Banners in Ifracls Land, and Ifraei fland flell the while! What a flame to all Ifrael! But bleffed be God, they doe not fland ftill, they move, and they doe great things as their GOD inables them. Who gives Courage, Spirit and invention, when and where Hee pleafeth: And where the Inhabitants of the Land are not over-powered by the King and his bloody party, there they doe fortify the Cities and Townes,

Anf.

Obj:

Anl.

Qu. Anf.

Ou. Anf.

Ou.

Anf.

Quest.

Anf.

and Breast-worke themselves there. And these Forts and Breastworker, are like to remaine to asses Generations an Eternall dishonour to the King, now in the hands of desperate and pernicious Men; For when the Childe shall aske; Wherefore were these Forts, and Breastworkes raised? The Father will Answer; The King of England, seduced by evill Counsell, would have destroyed the Parliament of England, Laws, Liberties, Religion, Life and all; Therefore did the Parliament and all good people, in desence of the Parliament and themselves, raise up themselves and these Forts, Strong-bolds, and Breastworkes: so wee shall declare to our Children, what the King, by his pernicious Counsellors, has done against his good people; and what the Lord has done for them, shall be had in perpetual remembrance.

But will not this be called a refifting of the higher power ?

Yes, by those who understand not what higher power or Law meaneth: or judge it to be that which ruleth in their Members: Or doe understand by power The Kings provide will, or that Commission he can give under the Great-Seale (such a KEEPER it hath) into the hands of Edomites, Davids utter and implacable enemies now, not like, but of the same generation with the Edomites in ancient dayes.

But is it not a Refistance of the Power, which is indeed the Ordi-

nance of God?

No, but a contending for that Power, the fetling and establishing thereof in the Land by all lawfull meanes, which GOD has not onely allowed, but commanded; That his people may live as His people, in holinesse and righteousnesse, giving obedience to their Master in Heaven, (and in Relation to Him) to that power He has set over His people on earth. This is more then enough to these questions, which we finde so fully and excellently cleared to every eye, but theirs who will not see, though we should (as the Proverbe is) Shew them the Sun in our band.

2i folem ipfum gestemus in manibus, Last.7.1.

I conclude then, That they, and they onely shew themselves conscientious men, and to understand the weight of duty, who stand-up now for their Lawes and Liberties, and life of their lives, their Religion, so to deliver a captive King, a distressed Church and State, now in the hands of bloudy and most pernitious Counsellours; And if all the people in the Land doe not stand-up now in this breach, it is not because they want will but because they want power, they are over-powered: The Divell is as strong now, and works as mightily now, so does the Edomite also, the Divels right hand in our Land, as they did anciently in the Kingdome of sudab.

But some make scruple here, and conscience too for they say,
They have taken an Oath to serve the King, and they cannot dispense with their Oath.





God forbid they (hould : Let them ferve the King, and ferve him I eartily and faithfully; but then they must not ferve his private Will, which they fee enlived, made frong and mighty by an Evill fairit, now ruling against the Common- wealth and publike Faith of the Kingdome. I know this taking an Outh is much pleaded, and Confesione of breaking there; But let these conscientious men looke inward, deale truely, and turne their conscience outward, that we may see it, then we shall reade their mindes plainly, That it is not conscience of an early that troubles them, for they cannot be bound by an Oath to ferve the lufts of men: But this pincheth them. They are conscientious of unlawfull gaine, and they will hold it fast still, and their honours they will not part-with, nor their reputation amongst men; They will hold to the King, that he may hold fast with them; They will ferve his lufts, that he may ferve theirs; and this is all the conscience these men have, which they have choaked as well as they can, that they may the more quietly hold-fast iniquity, and keepe close their unjust gaine, and quite neglect their duty, while they furfer the Divell to command in chiefe, and the Edomite not onely to buffer, but to deftroy their brethren, they looking upon all this the while with open face, and hold their hands in their pockets, or shrinke them up into their fleeves, in homage to the Evill fpiri, and the Edomite; and then plead Conscience to beare-out their balenesse of spirit, when they make no conscience of unjust gaine, nor of their vow in Baptisme, nor their Protestation, nor Covenant, for there they take an Dath, and draw upon them a Carfe, if they performe note It will not serve their turne. But I forbeare. We are concluded what is the Power GOD hath fet over us . That we must make conscience of obeying that, and to refift the contrary power with all our might; we must be as active that way, as zealous for the truth, as our enemies are against it; as valiant to maintaine our Lawes and Liberties, as the adverfaries are to deftroy all : Why should it be faid . O Infelix populus unhappy people of God! They have not fo much zeale in good, as the wicken Der non haber bave in evill; not so much zeale to build-up, as the wicked have to in bono, quantum pull downe: not fo much zeale to advance Christ and His Govern- mali a malo, ment, as the wicked have to dethrone Him : The People of GOD Hieran. (unhappy in that point) have not the courage, and constancy in the love of the SPIRIT, that the wicked world hath in the lufts of the flesh. That courage! nay nothing like it, to our shame it must be Ad embelcenie Spoken. Yea, but we must heare more what is spoken to take off that am notiram diso little courage and zeale the people of GOD shew at this time, in Months their war against the Beaft

Let us heare first Master Fullers Argument, (I mean not his against the high Commission Oath, which could never be answered will it



Pag. 260.

was taken away) but the Court-flutterers argument, Master Fullers in his Holy. Warre; he sayes, Subjects are Adjectives, nothing in themselves, but all they are in reference to their king, in full agreement with their Princes will, and dependence upon him. That every Reader may understand this Argument, I will unfold it clearly to Master Fullers meaning, in the Grammaticall construction of the same; The Subjects must be adjectives and the King the Subject is an Adjective, he must runner himselfe with the wicked those that will ruine themselves and their King, the Subject is an Adjective, he must number himselfe with those also else he makes had construction, sayes he.

Secondly, If the King bring himselfe into a miserable Case, the Subject must throw himselfe into the same effe too, though it be up-

on the fwords point.

Thirdly, if the King degenerate, and prove Feminine, uxorious, and womanish, as a man may be the Subject is an Adjective, hee must degenerate too, for he must be of the same gender with his Substantive: or if the King will be Neuter, neither Masculine nor Feminine, of neither side, neither bot nor cold, a midling person, and he is worst of all; be he what he will be, the Subject is an Adjective, he must be so too: this is that the Grammarian calls Concord, such an agreement or dependence the Subject has upon his King, as the Adjective has with his Substantive, with whom it must agree in Number, Cose, and Gender.

All this is good Grammar, but the worst Ligicke that ever I read, for there is no Reason in it at all : No Reason at all, that the Subject, whom God has made a man, endowed him with a reasonable Soule; That this man should be Adjetine, wholly at the dispose and will of his Prince, so dependant upon him; of the same minde and judgement, though the Princes minde be most contrary to the minde of Christ. But it is excellent Dibuits, not as Master Fuller understands it, but as we must understand it. The Subject is adjective; and GOD, his King, has only a Bring in Himfelte; The Subject is adjetive, nothing in himselfe but all in reference to and dependance-on his GOD; no being in himselfe, but all in GDD; he understands, he wills, he does, he loves, he hates, all in reference to GODS command; he is an adjective, all his dependance is upon GOD, his walking is before GOD; his love to GOD he expends and laves-out himselfe for Him, and rendets all backe to Him. To Whom be glory for ever and ever-Amen.

But wee must recall what was said before, the manner of the Perfian Subjects Subjects indeed; Their manner was to shrink-up their hands into their seeves in homage to their King.

VVhat have we to doe with Heathenish customes? This shrink-





ing-up their hands into their fleeves, implyed an absolute obedience, which we abtolutely deny. But yet we will hearken to it this once and reade it agains as we finde it in Xenophon; "It was the manner " of the Perfians in prefence of their King, and homage to his Sacred "Majetty, To thrink-up their hands into their fleeves. But they "never did fo while their King was fmiting their Cities, and laying "waste their Townes. Indeed there was never such arthing read of as now we fee with our eyes. A King laving wafte his owne kingdome, as at; his day. And therefore if we doe not shrink-up our hands into our fleeves we must be pardoned.

But confider we Beza's note upon fom, 13.5. Although the Magi-Brate have no power over the Confeience, yet be is the Munt ler of GOD, and Etiamli magicannot with good Confeience bee refifled. His Note is somewhat fuller and more binding, det. 2 3. Derfe 5. We must beartil, bounte Magastrates yearbough they be Tyrants. And it is out of all question, that to they qu in De fie Mi. were, when Saint Paul taught lub million unto them, whether to the Supreame powers, or, the powers under him. But it is as cleare, That non potett, their obedience confifted in fuffering, rather then in obeying, rather in bearing from the hand, what the Power inflicted, then in doing examon defer

what the Power commanded.

This is true, for there is an obedience in suffering, and so no resifling of the power, for he that fuffers from the hand of the Ruler, for what his conscience will not suffer him to doe, he doth not relist, but obeyes the Ruler. And yet we must note. That there is a wide difference betwixt giving obedience to that, the Heathen Emperours commanded by their Lawes; and obedience to that, which Kings now command against Law. Christians then did take-up the burden of their Ruler with a bended knee, (as the Lord Verul expresseth it and as I may interpret it) i. e. They made their body bow unto it. not their conscience; They suffered for that they could not obey; as the three Worthies in Dantel, who yeelded-up their bodies to the difpole of their King, and to The LORD, Whom they ferved, kept their bodies untouched by the fire, who would keepe their consciences free from polution. It is otherwise with Christians now, They are called to liberty. To obey their King ruling by Law. The ligher Power, which GOD has fet over them; and, which the King cannot commit to an Edemites hand. It he de es, it ought to be refilled, for it is a terrour to the good, not to evel morkes; Cleane contrary to to at a Minifler of GOD should be. And whereas it is said, We must give bonour to Magistrates, though Tyrants; we grant as much, for it hath beene, and is the manner of all the children of GOD fo to do. David did fo, witnesse his words. and humble deportment before Saul; But David did not give his throat to Saul; though Saul was King and David a private man,

06. ft atus in confeienciam jus non habet, tamen nufter, buna conferentia ei refift! Magistratibus rendus honor,

ctiam Tyrannis.

Anf.



man, yet he read no Law, nor could see Reason for that, but all Law

and Reason against it.

There is one argument more from the example of the Jewes, if not Thrinking-up their hands into their fleeves after the Persian manner, yet bowing their hands behinde them in homage to their Emperours person, and commands; Philo relates the story in his Ambassie to Cajus, as followes. Caligula would fee up his I mage in the Temple of Terusalem that Abomination in that Sacred Place. So he would do; And for that end, Petronius was fent unto them to affure them, That Caligula, their Emperour, would have it fo, and for that purpose an Army of foot and horse was in a readinesse to shoulder-in the Image, if by faire meanes he prevailed not. The Jewes, with their wives and children met the Emperours Ambaffadour, fland before him as children before their parents, with their Armes bent behinde them : affuring the Ambassadour by that reverentiall posture of their bodies, That as they were not so mad as to withstand their Lord; so they were not so mindlesse of their duty to GOD, as to suffer that abomination to be brought into their Temple, unleffe over the heads of themselves, their wives and children trampled upon all the way thither, as the myre in the streets; And so they quitted themselves, say they of themselves, like men, in hele two great points, In preferving entire the fervice of their GOD: And the band of allegeance to their Prince.

This is the very posture of good Subjects, to carry their hands bent behinde them. while they suffer the Rebels to ride over their heads,

And that is the objection from hence.

I con'esse story speakes as fully to Doctor Fearnes purpose, as any we have read; yet will it not satisfie his tender conscience, nor any understanding man; For he must heare Reason. A wise man will not show his teeth, that cannot bite; his offer that way, may cause all his teeth to be struck out. I will shrinke my hands up into my sleeves, or turne them behinde me, if I am not able to use my

hands. Againe.

If the Jewes at that time would expose themselves, wives, and children, to the lust of one domineering Lord. That is no rule for Christians so to doe. Nay it was no rule for the Christians after them. So we will answer practice with practice; For they being oppressed by the hand of an Heathen Emperour Lucinius, sought helpe from a Christian Emperour, who eave them aid, and thereby they oppressed him that oppressed them. Though yet it makes a wide difference, to live under them, whose will is their law, and will doe what they list. And under him, who is under a power, which must rule him, and his commands; Whereof before.

The case is cleared; without controverse the King is not the bigber ?







Power: Yet before we conclude, let us heare how the Heathen have resolved this matter. Whose is the power? The Kings: Who has the power over the King ? The Law : Then the Law is the bigber power, fayes Plutarch in his Moralls. But me thinkes driftosles words are vet more notable, he fayes, "He that will have the Law to be the higher power, fets & 78, 96469 "GOD uppermoft, and the Law next to Him: But he that will have xeasyor as-" man to be the higher power, fayes a Beaft may be it. A Beaft ! Yes : " fo fayes Ariftotle, and his Reason must be this, though I finde it not Xour Abase xain the place; for it is sufficient that he sayes, a Bealt, Man may be car- Astony ac XHP "ried by his sensuall part, then he walks like a Beast, and acts like a riv Debr 2, 786 " Beaft, his Reason and Judgment may be steeped (as was faid) in his vouse of ar-"affections, Luft may fway him, anger too, and turne him from the Board READY " rule of Law and Reason both; yes that it may, the best men living and av Te Albuoz "all the while the man is fo carried, he acts like a Beaft. Therefore a supior. Ar. " we must not place the higher power in him. What is the higher pow- Polis lib. 3. ful "er then? The Law : What is the Law? It is (as the minde of the finem; "Law-giver Senate or Councell (hould be) void of all fenfual Define is and "and appetite. I expresse it as well as I can, I would it were expressed in into Dunia better, and better thought upon for truely it is very excellent. I con - TOINTON 23 & clude then, that is the higher power, that can doe me no Wrong, but Junds a gorall the Right that can be, because it is void of all manner of Maligni- Tas diarrises ty, from felfe, feite-feeking, or felfe-pleafing. Then it is a Truth as (obliques agit) cleare as the Sun-beame. That the King is not the bigher power, he is a rise agirus a Man, and may doe, and does much with for there is a Maligni- dispase. Ibidity in man, even in the best of men, and we be there so long as selfe is a time are in him. I am now to make further discovery of this malignant spinishes. rit in Saul persecuting of Davis, so we proceed in the Story, where we shall read that which may be a great disheartning to Israel now, while they looke downward upon number and strength of men : bid. But if they looke upward, fetting their faces stedfastly heaven-ward, then they are in heart againe, and as bold as Lyons. We read as followes.

CHAP;

1 Sam. 23.8.

CHAP. 4.

Saul has shed bloud to his power, is resolved to shed more; summons is rail to come in for that purpose; They come at his call. What to thinke of his Troopers. It relates to the later and present time, not to disheave, but to encourage all is rael. David must be driven from out of all his strong Holds, and for saken of all his friends; excellent Reason is given why it is so, in the next Chapter.

Sal has done according as his will carrieth him, and the Edomite according to his Commission. And now their foot is entred into bloud, they drive on furiously in the Path of the destroyer, and to Kell to they march. A man would thinke now, that fuch a cruell Lord, and fuch a bloudy Generall as is the Edomite, should not have one man to goe out with him into the field, no not one. But fee! it is other wife; for we read, Saul called all the People sogether to war. And they came in at his call I examine not now what moved them) thick and threefold (as we fay) by Companies and Troopes to the number of three thousand men: What to doe? To lafeguard Sauls person, that was Sauls pretence, against the intolencies of David, who (ve know, or elfe ye know nothing) ran away fafter then Saul could: march after, though Saul made as much speed as possibly he could, who was exceedingly MAD against the righteous, and perfecuted David even to firange Cities; yet Saul was afraid of David, and made his guard so throng. Let it goe, for I will not inquire into that matter, being made to legible already , I would rather enquire, Who, or what manner of persons thele Souldiers were ? It is answered, Chosen men out of all Ifrael, that is noble, rich, valiant, from men, learned men alto, the vile Priefts, and the treacherous Prophets: Doubtleffe thefe were now, as alwayes ever fince, ingaged in the warre against David, and Chosen men out of Israel to that purpose. And truly this must needs be a great disheartning to David, and fo to all Ifrael; for Sauls foot is in the Path of the destroyer, the Edomite is with him, they are marching to Meilah, to doe to that City as they did to Nob; and yet GOD feernes to flue upon Saul and his Councell; Saul calls, and they come-in unto him no fewer them The ee thouf and ch fen men out of all Ifrael.

To relate unto the present time as we goe along; This has beene and is our present case. The King in his warte against David now,



(the

(the faithful in his Land) has the fame advantages now as Saul and his Edomite had in the dayes of old ; though the King, feduced by evill counfels, is gone-up to the knees in bloud, yet Nobles are come-in unto him, rich men, valiant men, an Army of Scholars too, Lawyers and Divines both, to help-on the perfecution, with their Swords and with their Pens : Such Instruments the King has, Choue, and Right-men for his fervice; and they ferve their Mafter heartily, without gaine of money (for they feed upon free coft, all is theirs they can lay hold on;) Right-men indeed as heart could wish; fuch as the Oratour tells me Philip of Macedon found ; He frught with a ligent fearth for worked men, who we uld, in a treacherous way, bring his designes to paise, against their owne Countrey-men, and fuch be found; but yet (faith the Ora - Demost de falls tour) Philip found them more wicked then be bunfelfe said have withen legamore They had plotted and hammered out fuch projects, and contrivan- Pag-20410 folio, tes against their owne Countrey, and for Philip ends, as that Philip Tony These hunfelle durft not frame-out unto them the like plat, or defire the " . R. Alice fame either by Letter or Embsfile; fo abominable those Instruments were. Such instruments the King has, worse indeed, but more highe and fraight to the Defignes his Councell has laid-cut unto him then he expected or perhaps could have defired. And what maries cale is (the faithfull of the LORD) he knowes nothing that knowes not this: He has Armies by Sea and Armies by Land, North and South, East and West stand-up for his heip and the Eye of the LORD is upon them for good that is certaine though many are licke amongst thein, and many fallen affecp; even the Righteous are taken away; Nay, many are run-away, and more have deadt treacheroufly as we have heard, and shall hear . few there are that be hearty to the cause, and fewer yet that doe not ferve for gaine of money and no woney no march.

Thus they deal with Devid. Ah Lord! how does the enemy laugh at this! Let him laugh. GOD laughestoo, and His fervants laugh alfor rejoycing alwayes in The LORD; they will doe their worke, lee GOD alone to perfect His worke. They will give in their hand to David, he shall have their hearts too. And no marvell all this nor can it feeme any strange matter, That many noble, rich, valiant, learned men, are now on the contrary fide and enemies to Dabal. None of all these can endure afflictions with David, not a wildernesse with David; They cannot goe from foft beds, to bard boards. They must have their ease for the present, for after time they leave it to the DECREE: give them their portion here, they are fatisfied. Nor can they conceive, but, That Sand with his three thouland will overcome David with his five hundred, and then they (ball receive what a King can give, for he will be abundantly good to them, now they have affifted



flood no more shen the Egyptie ans did. when Med Ex 14.19.

him to complete his victory (which wil never be) over David and his men. Yes, you will lay, Saul will overcome David, for he has ren for This Seal under- one. True, if Said were to fight with men, Dabid only and his men; But San must fight with David and his GOD; hee must overcome GOD, before he overcome David. You have not mans warrant now, Godier Plumielfe you have GODS warrant: That Saul shall never overcome. Let betwist them and him call-in the cholen men out of Ifrael, give them his Commission, bid t'en cut and kill, and flay, there is their warrant, vet they shall never overcome David, for GOD is with David. But yet Saul must have all the advantage that heart can wish: and all the disadvantage must be on D. vids side. Saul must rise in his hopes of entimes, and Da-Did must fall very low, and yet not at the lowest. Saul must have the advantuge, counfell on his fide, and strength both, and numbers also, Thousands for Divids hundreds; yet Divid is not troubled at all this. for it is as good a figne as can be looked upon the looks to the Caufe, and to his GOD, rolles himselfe, and his concernments upon GOD, and there he resteth his head, and has peace in himselfe, and in his way. But here is a Triall now, The LORD does more then feeme, He does indeed life-up the right hand of Davids Adverfaries, does Da-Vil and Ifrael fay. Yes, and to He may doe, that He may exalt His owne Right-band toward Divid anon. Where we shall see, That Davids cause is not carried on by number, or multitude, or by thrength. but by an over-ruling Hand; And That GOD on Davids fideanfivers all advantages on the Adversaries side, both of number and strength; and all disadvantages on Davids side in want of both; Though for Thousands with Saul, he can write, but hundreds, yet hee will not feare, for GOD is with David, and is departed from Saul, and that answers all advantages on Sauls side, and all disadvantages on Davids fide as was faid: For now GOD delights to fhew Himfelfe and His Arme, feile we will not fee it, unleffe it be made moft bare of flesh we would have many on our fide; so it will be, but not yet; but let us remember, they may be soo many for GOD to give us victory; for we thinke The race must be to the faift, and the battell to the frong: When in Davids war it is quite contrary. So much to Sauls Alum to war, his successe therein, his numbers of men, and how it relates to this war against David, as it is at this day and answers Sauls feeming advantages, and takes off the wonder there. Now I come to examine what persons these were, who come in to saw fide to carry-on his perfecution against David. San called all the people together to war, and they came-in by Troops, an Hoft of three thouland chosen men What manner of persons were they? Murtherers all I fav all, nay GOD fayes all, and every one of them were murtherers, that were privy to Sauls intents, and willingly followed the Commande.

Intees. Eccles, 9.11.



ment. Markethat, and marke we what we reade; Saul bake to all his fer bants. What to doe? That they should kill David. And they, who did I Sam. 19.1.2 as Saul tpake. To their power, were murtherers to their power. And ic was very possible to finde-out some Thousands chosen men in Israel. who would kill David, the faithfull of The LORD at this time : for there were many Noble men in Ifrael, and not many of these would give their hand to David, conflict with him; against him rather, giving their hand to Saul. Very probable it was for There were many rich men in Israel. And what sayes the Apostle of them? They despite, they oppresse the po re, they draw them, (we need not make it a question, Lin, 9.2. 6. our eves have (cene it) before the judgement feat; they blafpheme the worthy Name, by which we are called. Doubtleffe many of thefe were with Saul, and bare their owne charges. And I am more then halfe perfwaded. That Davids five hundred Troopers were but poore men, a ragged Regiment, very poore, and almost maked; for whence should they have supplies of necessaries! GOD knowes, surely man cannot tell. I finde them in a wildernelle, for the most part amongst wilde Goars. No strange place to David and his Army. They fen: to a very Rich Man and he fent them a very churlish Aifwer, but not one bis of bread. And yet contented men they were, whether paid or not paid; and pillage they would not, rather dye then doe wrong. It it had tot beene to they might have made brave pillage of Nabals Theep, whereas they would not, no not they; Davids Souldiers ! they were a I Sam, 25.16 wall unto Nibils (hepbeards, and their flockes, both by night, and by day, And ver fach a Nabal he was, fuch a Chule and fuch a Foole, when he made a feast like a King, surfeited on his meat, and was very drunke; Nav before he was to differenced he would not give David no not a morfell. This stirred D vids spirit not a little. I passe it over here; onely this in passage; Davids spirit must be discovered to himselfe, and that will be one maine Reason anon, why his deliverance was delayed. The Note is this: The Rich Churle mindes not Dabid in the wilder. neffe, nor shall he, or his men tafte of his morfels. David shall tafte of the Rich Mans spirit he will give David bad language and censure him withall: Who is David? A despicable person I warrant you he and his men are broken away from their Majters. There's his centure, for as bis name to fo to be. Nabalis bis name and folly is with him : he centures Verle 25. David at pleasure: But it was well for the Rich man, that Divid and his men were to neare his Shepherds and his Flocks; had sauls Troopers been so neare, they would have taken them all for Reo'les ; and had they finelt-out Nabals feast, they would not have lent Meslengers unto him with a Bleffing in their mouth, Peace be both to thee, Verfe 6. and peace be to thy boufe, and peace be unt all that thou buit : Nor would they have spoken supplications, Let the young men find favour in trane verfe 8.

D 3

eyes.

1 Sam. 2.16.

tyes, for the feome in a good day, give I pray thee, esc. No, they would not have prayed, they would have commanded, and done as the vile Priests did, Thou shalt give it me now, and if not I will take it by force: Such a commanding Host was with Saul, and (past question) such Priests were with him too, to helpe-on the persecution, for it was against David; And never was there any persecution against David, wherein the Priests were not most Active Ministers, no: knuckle deepe, as we say, but elbow deep (in bloud.) 48 42 this day.

.

1/4 56.10.

We will take a view now of the Kings Army. As before, many Nobles there, not many with David; Rich inen there, such as the Applie has described, great bunters before The LORD, mighty to oppresse, and to blatphene The Name of their GOD. There are the vite Must be too, they kennell neare the Court, even all your Dumb-Dies, which cannot birke, sleeping loing downe, loving to slamber: All these all over the Land are with the King now, that his hand is against David, and to strengthen his perfecution. They have murthered Soules already, now they will murther Bodies; If they cannot with their hands, they will set their heart to the worke, and open their purses wide towards it. Shall these and these men prosper? Shall they carry-on their designe against David? Shall they, that hate The LORD list-up the head? Yes for a Time, till GOD has perfected His works. And His Adversaries have done theirs, filling-up their measures; and for other excellent Reasons which we shall heare anon.

We have seene now what Persons they ever have beene, and are, who have their hand against David, murtherers all, might hauters before The LORD. And yet as I am not so foolishly ignorant, to thinke. That the vile Priests were not a part of Sauls Army, either in Action, or Affection, contributing their Prayers, and Puries towards the bely marre, wherein, they alwayes have beene a willing people, of very large hearts: So I am not fo uncharitable, as to thinke. That all thefe three thousand were all murtherers. They that were acquainted with Sauls minde, and willingly fellowed the Commandement, Thole all were murcherers in the highest degree, there is no doubt of all that. But some there were a very few, who followed Sand, and croffed his commandement, what they could; So did Fonathon; and how many more I cannot tell: And others there were, who followed Sand as theepe are driven by the Shepheard, when hee meanes to plunge them into the waters; They did not properly follow Saul, but were driven by the hand of violence, (as some of late have beene, and as Sand himfelfe was) by the Divell. To exemplifie this by the Edomites practice at this time : The Edomite now in the North (we have no other name for him' has exercised such cruesties upon the inhabitants there, to force them to his fide, tying their heads and heeles together, till from

fome of them breath departed; And by these Turkish inforcements he has gained many bodies to his fide, but David has their hearts. And fo we may conceive, and so judge it was with men in saus Hoft, because the Sacred Scripture gives us that allowance. For we reade of no execution done upon Ifrael, upon their Cities, but by Saul and the Edomite: Saud fpike indeed to all his Servanis. That they would kill David; and wee make no doubt many were active Instruments that way, for the Edomite could not doe all his executions alone: But that all this Hoft was ingaged upon this fervice, and would have anfivered sauls bloudy will, had they come to a fet Battell is more then I can tell, or any man in the world, for we have not a word for it: One'y to cleare this, and to fay as much as needs in reference to the present ti ne also, for all is plaine all along this I will fay, That whofoever amongst those three thousand did follow Sail, and his Command, though grieving (for Conscience not alkep, or leared, will regree and recoile give checke fometimes) and yet approving, as Tacitus Anlib. 14 capai speakes of Burbus, in a case not unlike: I say, All such as followed the south, Alexa Saul so (though grieving, yet) approving, and commending what Saul rem as landary. did thele were, as one of them. Elomites, murberers in true judgement, and Scrip:ure account. And if the Sacred Scripture accounts thefe men murtherers, then GOD accounts them fo and then what will their Commission and Warrant profit them? Or can it be are thein out in these outrages they have committed, when they are indeed the fiercest enemies that ever the Church had! But I will draw-up 103 conclusion of this matter, with toine few observations from all wee have read. First :

1. Here an Elomite has done all the mischiese a Right-hand to Saul in his bloudy execution. What was hee? A means man fure an Heardf-man, then he was lifted up higher, and made Steward of San's boufe, fet over bu Servants there. Conferring of honours upon him,engaged him to Saul and his service; so Saul made him Generall in the Field. O! This preferment thele hono irsare a fweet bait ! it takes a man ftrangely; it will take a man quite from Debut that hath not his heart engaged to his GOD: Saul knew what he did, when he railed the Edomite to honour, he shall doe what Said will have him doe: He is more then a man, who can thut his eyes against the gloty of the world and contemne it, for Divisi ke; That can be content to A man without passe over with a carelesse ever the pleasures and profits of the Court. arother Grace, and endure afflictions with David the friends of GOD. An HO- without basis & without basis & THAM, who had the boldnesse (when time was and GODS it cannot endures pleasure to maintaine David and his cause) to out face a Prince, a storme could not out-face the glory of the world. he is taken with the bait of honour, gaine, or I know not what, and so hath undone what he

did.

did, and made himselse infamous to all generations. The King has that at his dispose, which will worke upon all complexions; but bonour for the proud workes strangely, brings many to his side, and makes them RIGHT for his service. David is in a Wildernesse, has little for himselse, and lesse friends; but they that serve David serve Him heartily; nothing can win them to Davids side but meere conscience of duty to GOD and His cause. LORD stabilish the heart with Grace. (a secting thing, we are never sure of it, and must never be secure about its sliew it the excellencies in the LORD JESUS, then we shall not be taken with the Lomp of the world. (a Phantasse) not be off-inded at the troubles of David.

प्राची के कार्रामें द क्या विकास है.

Secondly, there were many Noble many Rich, many Stout, many valiant men, and many wile men on Sauls fide; but yet they must not be a dishonour to Israel all these must come-in under one Head, and the Edomite their Generall must beare the envie and dishonour of that \aturall war, for it is as Naturall for the Edomite to warre with David, as for the fire to burne :) It is not faid, If ael mote Nob; No. The Edonnie Imote Nab; and all his helpers, (some Itraelites no doubt) yet they goe under that name. So here are two Kingdomes finitten with the fword : Who smote them? It shall not be faid, This Prince or That Prince; This Noble-man, or That Noble-man; No. The Edomite did it : It shall not lye as a reproach upon England; it shall cause her forrow, that her owne children, whom she has dandled upon her lap have to their power eat out her bowels: It is a grievous thing. And that those Brethren in evill, who ought themfelves unto this Church, should prove such vipers, and doe her such mischiefe; This is grievous. But the dishonour of it shall not lye upon this Mother-Church, but upon Rome it shall lye, upon the children of that Edom and the Church (ball remember them to all generations, Who in the day of Ierufalem faid, Rafe it, rafe it, even to the foundation thereof.

Thirdly, though we doe not question Ionathans sincerity, being well resolved at that point, that he was a good man, and a true friend to David and did him great service at the Court; yet I thinke wee may question, whether his bands of nature, or Court-bands (all very strong no doubt) were strong enough to bind his bodily presence to continue with his sather, all the time his sather persecuted David. I determine nothing here, because the Scripture is silent, but thus the Scripture speakes out, and we may set a marke upon it, that is Ionathan was not slaine first (which yet the Text seemes to say) yet thus it was, Saul died, and his three Sonnes and his Armour-bearer, and all his men that same day together: TOGETHER, they went along with Saul in a bloudy Path, he did drive-on surjously, but they went

1 Sam. 31.6.

along with him, and they were flaine the fame day TOGE-THER. Certainly, it is not fate to goe one step forward with a man, when we see plainly what way he goes, and that he drives suriously on towards a cursed end. It we see two men walke together, we must needs thinke they are agreed, for so sayes the Spirit, they cannot walke together else; yet we will not judge that-all in the Kings

Court are Enemies to David.

We think rather, That some there be, whose body is with their King, and their heart with David. We acknowledge, That Relations are binders; and Court-bands are shackles; But yet there is no such binder in the world, as our engagement to David. And, in case Which Ionathan we finde him persecuted GOD will be us out in it, if we cast off answered, as a all other bands and shackles, and come to helpe David, for then wee and satisfies the left The LORD against Whom the Adversary kicks, when he kicks friend, therefore David. And let the Adversary remember, and all his men with him, no blame can lye that Saul died, and all his men, That same day TOGETHER.

4. Saul called together his men, bade them follow him, doe as he did, purfue David, and shed bloud to their power: Be couragious and 2 Sams. 13.28.

be valiant, bave not I commanded you ?

So he said to his followers as Absalon to his Servants, Smite David, then, kill him, feare not, my COMMISSION shall be your WARRANT, for you and every one of you, to beare you out in all violences you shall doe against David. VVell, GOD takes the matter into his owne hand, and in the day of Recompences for Ston, Saul is staine, and all his men together And then what good does it to his servants. That they had their masters Command for what they did, and his Commission for their Warrant.

The Servant has done his Masters worke, as his charge was, and the power in his hands, and now the hang-man must pay him his wages. They are the most unhappy servants in the world, that are fervants to men, who will put their fervants upon defer te delignes, and then tell them, that they shall have a Warrant for what they doe under the Great Seale, which yet is of no more frength, then are the Popes Paper-pardons, from whom the LORD deliver us and from them and their commands, who are not Masters of themselves. It is good and fafe to be at the command of that LORD, who gives His Command, and His Warrant, and His Wages too : He will beare-out His Servants in all they shall doe by Command from His Mouth; That shall be their Warrant indeed. To them, and every one of them, for What they doe, and for fo doing there is a fare reward. And if the adverfary shall thrust these men, for doing their duty, into a fiery furnace, or Lions den, yet GOD HAS COMMANDED, That is their Warrant ftill, and shall carry them boldly into the mouth of the devourers,

devourers, to as they shall quench the violence of the fire, and flop the mouth of Lyons. O how good a thing it is to be at the command of fuch a Malter, whose command is your Warrant, your desence, and reward too.

Tob 9.19.

We have viewed the Armies on both fides; Saul has most men, and the most successfetull be s, and strong for the warre : But GOD is with David, and if we freake of strength, Lo, He is strong; or of counfell, Lo. He is WONDERFUL, COUNSELLOR, the MIGHTY GOD; or of Reward, Lo, there is no service to the service of That KING; nor Wages like to that He gives. Wo must proceed in the Chapter; Sand has David in chase, he will purfue him to the utmost extent of his chaine, as farre as his hand can reach; to farre we will follow him, and to end the Chapter.

I Sam. 23. 13.

Forf. 14. I'cr [. 16.

Vaf.17.18. 19 20 l'er [21 .

Verf. 22. Verf. 22, 23.

Verf. 19.

25

David and his men are hunted from Keilah, whence they went in butberforder they could goe; And the best way they could thinke-on in their diffraction, was to goe into a mountainous and wilde countrey, where David abode in strong bolds, even in the wildernesse of ziph: And Saul fought bim every day, but God delivered bim not into Sauls band. Imathan, Sauls fonne, a true friend, vifits David in the wood, frengthened bis hand in GOD; they two made a Covenant together, then longthan returned to his house, lest David in the wood, in a strong hold there, with the zubues. Now they play their prankes, give notice to Saul where Sauls abode is. Saul takes this wondrous kindly, counts it (the ziphites treacherous dealing) a compassion, blesseth them (those Murtherers.) then bids them prepare his way, observe Davids haunt, a sub-Num dicebat mi= tle fellow he told me so himselfe, saves Saul, when we were familiar hi effe, &c. Trem together bring me word, fayes Saul, touching the certainty of Davids abode, and his lurking places, and I will goe up with you, and feuch him out throughout all the thousands of Endah. [See! Saul workes all by treachery; if any help and fuccesse in his way, the divel helps him to it. for he makes lyes and liars his refuge. And Saul does as he faid, hee and bis men went to freke Dayid; and they told David, Who told him? Some in Sauls camp fure, faithfull to David, See! David has friends, perhaps belides lonathan, in Sauls Court! So he leaves Hackilab, came down to Maon, and before he could breath himself. Saul hears where his abode is, and purfues David even thither. There David is in a maze, knowes not in the world what way to take, for Saul and his men have empassed him round. But behold in pussage the wonderfull workes of GOD towards David! Saul pursues after David in all hafte, as after an enemy, has him in a Coop, makes no more conscience of destroying him, then he does to eat bread; Saul shall lose his advantage, for now he must be told, that an enemy indeed has invaded his land; so Saul must haften as fast against the Philistines, as he hasted before in the



the pursuite of David, &c. for it is noted before. Thus David escaped at this time, and at all times, and he now dwels in strong holds Ferf. 20.

in En-gedi.

Soul has cleared his land of the Philiftines, now he drives after 1 Sam. 24. David as furiously as before; for David is discovered againe, and Saul is told where Davids abode is, even among the wilde goats, and upon the Verf. a. rockes there . Saul, a mighty bunter before the LORD, hunts David with two thousand dogges, and more, not three thousand, I thinke, for the reason before said, though so many were with him. Notwithstanding Sauls Companies, David shall have the better; Saul had an advantage upon David before, but could not take it . David has an advantage now of Saul, but will not take it, farther then to declare his uprightnesse towards his Master: As for wickednesse, it does ever proceed from the wicked man. This we have read before, and the words are cleare, and so Davids innocency is cleared as the noone day, and Sand abundantly satisfied, and his Evill spirit silenced for that time.

But ver David would not trust Sand: No reason he should trust

bim, in whom is no truth, and from whom God is departed; So Da-Did and his men gat them up into the hold in the hill of Hachilah, among Verf. 22. the ziphites againe; and these are as treacherous as before: Tis expe- 1 Sam 26.7. eted for Knave once, and Knave still ! Treacherous persons will deal treacheroufly; they faw Saul did deale so, it was his common practile, they would follow such a great Majler, he bearkened to lies, and all bis fervants were wicked , Pro. 29.12. But methinkes GOD does not deal fo gratiously with His gracious Servant; the poore man knows not whither to run: hee went forward even now, and now backward againe, and still almost in the mouth of danger, and hands of treacherous men : Is this GODS kindnesse to His Friend, may some fay? Yes indeed is it, and we shall see it to be so anon. Admirable Kindnesse, wonderfull Providence. strange Discoveries, but we will remember all Davids adventures first: In the meane time, this will ferve to beare-up our Spirits, that it matters not whither David runs, whether forward or backward, so he keeps with GOD, and GOD with him; nay, though he doe stray from GOD a little, yet GOD will not leave David. We proceed, Sand reading the ziphites Intelligence, drives furiously with the three thousand men to stop againe, where he knowes he has Right-men for his fervice; what followes now in the Chapter we have read before, but it is very well worth the paines to read the Chapter againe; for belides the beholding GODS wonderfull hand there in working for Divid, and cafling his enemy into a deep fleep, we shall observe there also. That the divel was non-fluft, quite filenced, he had not a word to fay; and yet Dabid, who could have trusted Saul very well, durit not trust his Evill



Spirit, but concludes, It is better for him to make Speed into the land of the Peliftines, and thither he goes, and dwells in Gath, driven out from abiding in the interstance of the LORD: The King thewes David fayour there, affigueth him a Towne called ziglag, which must be Smitten anon, and burnt with fire | Now we may Suppose Davids case to be full of distraction : David lookes on the right hand, calls out. Who is on my fide, who? The Keilites, thought he: No but they are not, their hand is with Saul: Then he looked on the left hand to the 21 plates, to fee if they would helpe him; No, they are with Saul as Right as the other: No help from men they are deceitfull, and treacherous: Then D. vi. lookes before him, and haftened to that ftrong hold and the other, and Saul drives him out thence also; then into the Wildernesse he goes, Saul hunts him there; then to Gath, and there he is out of Sauls reach, whole power was stinted there, when his

will to doe David mischiefe was boundlesse.

Novy to the Relation it has with our time, as it is at this day, and then I will conclude the Chapter: Indeed it relates it felfe. Saul has thrust out a rough hand against David; Davids LORD an Almighty Hand to deliver him from out of Sauls hand. The hotter the perfecution, the more glorious the refeue. But how did Saul gain advantage upon David By corruption in the Officers, and base treachers, which we call fine designes. But the LORD wrought-forth glorious falvations for David hereby. All shall yee'd pretions matter for his soule and spirit to work upon, filling his mouth with MICHTAMS, gelden Songs of deliverance; So it was with David in those times; So it will be with David, The People and Friends of GOD, unto the worlds end. But these Michtains had beene lost, this pretious Treasure of the Church; had there not beene luch fine devices, fuch subtile contrivances against him; had there not beene to much of Hell in all Sauls defignes, against David, there had no been so much of Heaven in D4vids Pfalmes. Nay, had not David been in these and these straits : had not his friends deceived him, and all his Strong-holds too, the Church had loft Davids MASCHILS also, his Plalmes to give Instruction, how to make advantage of an Adversary, and of all the mischieses he shall doe, or intend to doe against David. He could not have wanted any one thing was done against him by the violence of man, either from sheir hand, or from their tongue. David could not have been to high above his Adverfaries at the laft, had they not had him under at the first; had not his Enemies dealing towards him been so base vile and treacherous, David had not been fo glorious.

The truth is, Sauls violent dealing with David, did David much good; he could not have wanted it : So likewife the treacherous dealing of the Keilises, and ziphtes, all this did him much good alfo. And

Michtam of David, a golden jewell,o. notable song, and fo notes the exectlency of these Pialme , 16.56, 57,58,59,60.



for his strong-halds, he lost them with more advantage at the last, then he gained them at the first. These stood him in stead, but for the present time, to keepe Saul from his throat; the losse of them turned

unto infinite advantage.

To tum-up all that has beene spoken last : David is come to Nob, gets the fword into his hand, the best Sword that ever was in the world, for he fees The print of an almighty hand upon it, and carryes the revenge of The LORD along with him in it And now be thinks he shall be delivered; No not yet. Then he came to Keiliab; he has wrought a strange deliverance for them : Now he makes no doubt, but they will worke for his deliverance with all their might; No. they are treacherous. Then to 210h he came, to fee what the Ziphites will doe: As little as the Keslites, all they can against David. Friends prove theinselves all false; Strong-holds are all too weake; yet all to make David strong in his GOD at the last, to fill Davids mouth with MICHTAMS, and with MASCHIL'S, pretious fones for deliverance, and To give instruction. Therefore though we see great reafon why all should be even so with David, yet we will sberly enquire more fully into all these matters, for GOD will give us excellent refolution thereunto.

CHAP. S.

God suffer dibe Adversary to prevaile a while. To worke out bis designes against David; That thereby Davids spirit might be discovered to bimselfe; That his Adversaries spirits might bee made manifest also, and convinced: And GODS Right-hand made glorious towards David. This, in all particulars, relates to David The Faithfull of The LORD evermore.

WHy does The LORD deale thus hardly, for fair feemes, with His gracious Servant D vid?

For excellent Reasons has The LORD done all this; First,

T. The Lord will discover David to himselfe. Saul shall prosper yet longer; he shall have fine devices, and neat contrivances against David; he shall corraits by flattery, and worke mightily by treacheries: And David shall continue in his straits yet longer; Why? That sauls spirit might be fully manifest, and all his sine prankes sully opened to the world. That is true as we shall heare presently. But there is a maine and prime cause first to be considered on; That David may

Qu.

Anf.

be difcovered to binfelfe, Alas ! David knows not himfelfe yet; he shall before he be delivered : and his adverfary shall helpe him exceedingly at this high point; To discover Davids spirit to himselfe; wherewith, in probability, David had not beene acquainted, had not Saul

persecuted him from place to place. As first,

1. Suppose Saul and David had come to a good understanding, and then to an agreement before David came to N.b. Then David had not beene acquainted with his lying fait. I will but point at things, for excellent reason, that GOD may have the glory, for I like not to stay upon the Sain's infirmities. The truth was, David had a lying form, and he hath told all the world fo much, who will heare him; It was customary to him to tell a lye; he came to the Priest at Nob, and flaps him in the mouth with foure lyes before he came to a full stop. And he traversed the way of lying, till he came to Achish in Gath, and then he was in the way of lying too.

Dat! Thall not be delivered yet fully. This lying spirit must bee discovered to David first : And blessed be GOD, Who fanctified Sauls rough hand towards David, and the treacheries of men, for this high end . The making Davids lying spirit manifelt to himselfe, so as he can abhor himselfe for ir, and defires of his GOD nothing more, then That He would remove out of fight (now upon his deepe humi-Pfal. 119.29 liation) these wicked shifts; Remove from mee (sayes hee) the way of

2. Davids spirit could close with the creature; it could rest it selfe upon the Arme of flesh : he had done a notable service for the Keilites; now thought he, they, whom I have to and to delivered, from fuch and such dangers. They will be fast friends unto me, I may reft upon them. No, it that be his thought, he shall be hunted yet further. till he fee clearly. That men are vanity, deceitfull and light upon the ballance; There is no trust to be put in men: Sau may take them off with a profer of hononr, gaine, or the like; But David may truft in GOD. He is faithfull. Davine spirit shall be tellelle, till it windeup it felfe (by GODS power) above man, all humane props, and bath bottomed it felse upon GOD, an Almighty foundation.

So for Strong-holds too, he must be driven from them all, because his spirit could secure it selfe to well in such biding-places. David must not be delivered yet, till he be acquainted with his owne frigit at this point alfo, That David may fay. Surely Thou onely are my strong-hold, and my Hading place. But more of this, when we come to stellag.

3. David had a very thifting fleeting spiriobesides his mad pranks, which we will not recall; he fluttered from place to place; I cannot tell how warrantable his way was, either when he went to the A hig of Moab; or afterwards, to Gath; True it was, David was hardly dri-



ven. Saul still at his heels, and Saul was driven by the divell: It would make the wifelt man run and five allo, to get out of the divels reach. But yet furely, the Prophet advised David well, Get thee into the land of Iudab. David must be advised whither he runs, and suffer reproofe What, makeft thou with the King of Moab? Get thee into I Sam. 22 S. the land of Indab; It feemes spoken by way of reproofe. David would thrust himselfe into this place, and into that, here he might have refuge and there; No. David must be taught now, and Saw shall be his good mafter, That thefe are but thifts, vaine thoughts; Thefe places (being trafted unto, as we shall see anon) are but like childrens castles. which they have framed with their owne hands, not likely to bee of any continuance, GOD must be Davids refuge whereto be may continu. ally refort.

4. David was very impatient of delayes; he could not wait till GOD had perfected His worke : A man of an hafty fpirit : If he was not delivered at this time, then GOD was flacke, as he counted flacknesse: And if not delivered at the other time, just when he would have it, Then all men were lyars, Samuel and all; All his promifes tou- Non Deispirita ching a Kingdome were but words, and they vanish into winde, hee prophetice sed Shall never be King, but by Sauls hand be shall fall; he faid to (in his HASTE) bufte indeed, all men arelyars. It is well then; David fhall Accellerando not be delivered till he has got more power over his spirit, more conraperenir imperfrancy there. Till he can be long-suffering endure, and wait GODS turbatione cartime, which is evermore best for David. Now I may be the briefer in ais. 1864.

relating to these times,

God feemes to deale hardly with His Friends; They are not delivered; They expected, That at fuch a time deliverance would be, and at fuch a time, but yet deliverance is delayed, and a rough hand is pur-our against them to the uttermost as it is at this day. It is well it is fo : for GOD does all things well. Alas! what a little eafe of Iron voakes would have pleased His People! How little of purity in GODS Ordinances, would have pleafed them wellmight they have had their inflituerit & fai Will, and their Time! A little, though nothing is little there, and the ciendum praceleast swerving from the Rule makes a great Rent, and greatly to bee perit certum est flood upon But I fay, and I doe but point at it, how little would nihili, fed prehave ferved the turne, would GOD have left His People to their own wolam & wolem, time and way! GOD is better to them, then they are to themselves; cuanti externa Bieffed be His Name, He has provided better for them. above their ball aut casa prayers, and beyond their hopes; They shall have a deliverance, if nuce effer inanithey will wait a little, A full Reformation, But hey must leave GOD or & levier to His Owne Time, and Way. But how are the spirits of the best men Ban. Can de discovered by these (seeming delayes) unto themselves Even David, Tempore Co.If .. the best servants of The LORD, made lyes their Refuge; That they 60.33,

Quicquid Dem facte ft pula fa-

did.

II.

did, and it is plainly discovered unto them now, that so they did: so allo the Warpings of their spirits, and their Dine confidences, and how their hearts departed from their GOD; for fo much as the heart drawes, and inclines to the creature, so much, and by the very same. fteps and degrees it withdrawes from GOD; fo much of the world as comes-in, so much of heaven goes-out. This were excellent matter to dilate upon, but every good mans spirit is fitted for such a worke, lefte-fearching and triall what spirit he is of, and how it has been discovered to himselfe all this time. O the murmurings of his spirit, how many have they been! what baste has he made! If he be not delivered now, he shall be tyred, and can follow GOD in His way no longer. It is not necessary, nay nor possible, to set downe the murmurings, warpings, bastinesses, of the best mans spirit; but he will confesse he has, in his HASTE, limited the Holy One of Ifrael, and tyed GOD (like a creature) to his owne time and way : A man would doe it at fuch a time, and by fuch meanes, Therefore GOD must doe so too; GOD must worke like a man. This argueth a great diftemper of spirit, and must be corrected. Alas! Shall David be delivered at this prefent time ? It cannot be, the Servant of the Lord must be instructed first to a constancy of spirit, so as he can come to this Persod, and Stop there: David Shall be delivered the fitteft time, and after fuch a manner, as shall most gloriously exalt GODS Name, and Davids comfort, (and that, I hope, will belt content) and so he will conclude, Therefore he will doe his worke, and let GOD alone to perfect His; and he will let GOD alone to His owne Time, and to His owne Way, in confident affurance. That if Davids deliverance be delayed, there is mighty Reason why it is so; and the prime Reason is, that David may be discovered, his owne spirit made fully manifest to himselfe.

Secondly. That Davids adversaries every one may be discovered too, all the Right-men, his true Enemies, and false friends; all their fine designes, all their horrid hells machinations, that all may be discovered, and layed open before all Israel, and before the Sun-David thought GOD was slack touching His Promise; He was indeed, as we count slacknesse, when things are not done, and deliverance wrought by the very same meanes, and at the very nicke of time, which we in our baste, have concluded upon; GOD was not slack, nor is he slacke towards David, He is working wonders for David, and we shall see it anon; Davids deliverance stayes a little: Why? That all Davids enemies may be discovered, how wicked, how pernicious they are, how mightily they fight against GOD, and His servant David. The enemy must be clearly convinced too: we will take this, and Davids adversaries in order, and proceed upon discovery.



First, Sauls most malignant spirit shall be made as manifest, and naked to Israels eye, as his body was in the day he was born : He made shewes of love to David, all his shewes shall shrinke-up to nothing, or prove reall hatred. Saul would have it told David, That the King delighted in him: Doeshe so? Heare what Saul sayes, and tell your felfe ; Saul bleffeth the Ziphites, those Murtherers , Bleffed be ye of 1 Sam. 23.19. the LORD: Why bleffed ? Because they undertooke Davids destruction in defigne, in the manner as they did at Briftoll, London, Lincolne, To deliver David into Sauls hands, that he might doe to him according to all the defire of his foule : What defire was that ? To sheath his sword in Davids bowels: Will the ziphites give fuch a price into Sauls hand, that he may doe to David according to all the defire of his foule; will they to > Bleffed are ye of the Lord : O Brange! Nay it was not Brange, it was ordinary with Saul to bleffe his Right-men, Murtherers, and no others : Bleffed are ye of the Lord. O monftrous! what abominable words are thefe! Saal bloffeth the Ziphites : I ask againe, Why does he to? Because the Ziphites have a fine designe upon David, (as our Right-men upon Bristoll, Get. as was said) to deliver him into Sauls hand, that Saul may doe to David, as we understood before. The Ziphites have that in deligne, and Saul bleffeth them for it, and so his wiskednesse is thewne before the whole congregation: For that is GO DS de- Prov. 26. figne too, Saul shall not couzen the world any longer; but GOD will turne Sauls bleffings into curfes; Saul bleffeth Murtherers, GOD curleth them : a treacherous, and a murtherous Generation : though. they curse, yet bleffe thou; So GOD will, and curse them whom Saul bleffeth. Saul applauds their defignes, GUD abhorres them, and their defignes too, and the Hang-man is appointed to give them their wages for their worke.

Observe further, the Evill Spirit of the man must be made more manifest, for he faith, ye have compassion on me : What ye ? or who were they? The fame men, who would lay a City watte, so they might gratifie Saul, in the destruction of David; and this Saul calls compassion : O blindnesse! O desperate wickednesse! he counts that a COMPASSION to his foule (the working his will upon Da_ vid) which will deftroy Sauls life here, and his foule for ever: Who is there that understands this, and does not pray, Lord leave me not in Dbe lap of my owne will, so run mine owne way, and to accomplish my owne defire. Does not many a man now-a-dayes count the granting of that a Compassion to his soule, which, being granted, and effected to his hearts defire, will deftroy body and foule both, eternally. But I forbeare. Here was a full discovery of Sands spirit: Bue let me fpeake a word for Saul (for truely he had good things in him, which must be remembred, though the Evil fairits, the Divell, and his owne Spi-



fed

rit perverted all the contrary way.) Sauls good spirit was discovered too; we finde him weeping in one place, and bleffing David in ano. ther.

True; But the Text fayes, provid would not trust him for all that : Saul gave Divid good words, and Bleffings too, and there was an Oath betwix: them, and doubtleffe All was done heartily. Sand did nex treat with David, and in the meane time carry on a fine defigne, to take away D. vids life: No. doubileffe Saul spake as he thought, and y Sam 2 4. 22 meant to performe : But (faves the Text) David would not trult Saul; be and his Alen gat them up into the hold : And the Reason was David knew an Epill Spirit haunced Saul; an Edomite besides Still at his Elbow, and Saul had his foot entred into bloud up to the ankles. David would not trust him. Had sand shed but a bottle of Bloud, he might have bethought himselfe upon cold bloud, as we say, and repented; and he might show favour to an Edomite, being his Herdsman. But Sant has filled Nob with bloud, from Corner to Corner. And now that the Edomice is declared to be the Chiefe Malignant to Ifrael, that ever was in Israe's Land, Sand approves of him the more; The more bloud he hath thed, the better Subject he is, and friend both, and more right for Sauls defigues, the more he declares himselfe an enemy to David. Why, now David cannot trust Said; All his freet words are lost; if he be melting a little, the Evill flirit and the Edomite will harden him againe: So David will to his Strong-hold; and is refolved upon the queltion. To go to GATH, one of Salls reach, eife he could not avoid Sauls bloody hand, (he thought) which purfued him to far, even till he had driven David from our of the Inberitance of the Lord : And to Sant Evill spirit is fully discovered now, and manifest. He must be convinced also, non-pluffed, and put to filence. The Evill spirit shall bee convinced, that he shall not be able to fay a word, but in way of acknowledgement, and honeff confession from a sound conviction, That he is a lyar, a murtherer, and has cried exceedingly. See how convincing Truth is, from Davids mouth! and how ingenuous Saul is in his confession, I have played the foole, and erred exceedingly. He had indeed. Saul, Davids grand enemy, is fully discovered, convinced also: yet David is not delivered; no, though all Sauls Right men, the Edomices, implacable adverfaries; his falle friends, Kenites and ziphites are made manifest too; yet David is not delivered, no not yet; we shall fee more reason for it anon; first, we must bring-this-up-to our

> GOD delayes his Churches deliverances now for the same reason fure, That the adversaries thereof might be fully manifest to all Israel. The actings of the evill spirit (President over the Kings Councell) were not manifest enough fixe yeares agoe, when they thrust a cur-

1 Sam. 26.2 1.



fed Booke upon the Scors, and after that the fword: Nor when they called a Parliament in England, not to eafe the vokes, but to ingage the Kingdome in that warre, which would have talhed the people one 4- Ierem, 12.14. gainst the other, even the father and the fon together. This coil first was not manifest enough yet; for wickednesse may bee established by a Law in Scotland, and ver metence very faire, To effablish True Religion. Lawes, and Liberties, here in England: And goodly and fweet words were spoken that way; and much done touching Bi-Shops and their Courts; And all this while the crill spirit was as an Angell of light; And his Actings more indiffernable then before. But then the Designe touching the Army in the North, changed the Divels colour quite, and made him looke as black as foot, as he is, an Angel of darknelle. But let the evill spirit alone, he can cleare up himselfe againe; he will not be made manifest yet; No not when he prevailed by the epill Counsell To remove the Lieutenant of the Tower, in whom all Israel could confide; and placed a Murtherer there in that Strong-bold; notwithstanding the will spirit was not manifest enough. No. nor when he counselled the King to defert the Parliament. No, nor when he perswaded the King to call all Israel to war against David, and all that had their hand with David, under pretence of taking a guard to his person. Nor when he made the Edonite Generall in the field, MA-NAGER of all the Kings affaires here in Ifraels Landsnotwithstanding the evill spirit was not manifest enough yet. But now we know what spirit they are of, and who rules them; For the Land is filled with bloud from corner to corner. The Princes within her are roaring 20th.3.3. acted by Tartar's Caniballs, as by these Princes, Surely I cannot tell what shall be done unto them, these murtherers; GOD snower; And that they have broken all the lawes of Heaven and Earth; Divine and Humane, such Children of Belial they are : I cannot tell what strange lob 31. 3. punishment ball befall these workers of iniquity. Doth not the LORD see their mores, and count all their fleps ! We will leave them in His Hands, Who has put a bridle in their lips. But this I can tell. What an execution The LORD would have done upon those, who had wrought villany in Ifrael, joyning themselves unto BAAL-PEOR, as these Numa 5.3. unto as abominable an Idel as was that. But they had not fhed bloud in the defence of that Idol; These Princes, in maine, have filled the Land with bloud from corner to corner. Yet hearken what The LORD fayes unto those, who joyned themselves unto Baal-Peer, as thefe to the Idol of Rome; Take all the heads of the people, and barg them up before the LORD against the Sun, that the fierce anger of The LORD may be surned away from Ifrael. We will wait Gods time, for then they that! be made manifelt indeed before Ifrael and before the Sun. In the mean time

Verf.4.

time the evil spirit is discovered and discerned plaine enough, for by his meere motion he has prevailed with the King to feale a Commistion to his Edomites, To kill and to flay his good people, to lay a City walle, even a Mother in Ifrael. And if they will doe lo, to their power, They shall approve themselves in so doing his best subjects, and trucit friends: to he bleffeth murtherers whom GOD will lay (if they repent not) in the lowest hell. They have compassion on their Kingswhy they? Because they will, to their power, destroy a mother City in Ifrael; They would have a whole Kingdome wasted: Blessed be ye of the LORD, ye have compassion on me, does the King say : Bleffed be The LORD, The discovering GOD, Who has had compassion on His poore people, trusting in His Name; and on His dwelling place; Bleffed be GOD! The Spirit, that rules the King and his Councell, is discovered, the Edomites also, those bitter enemies, the Keilites and the zublies too, those falle and treacherous friends. Take them in order; The Elemites first, Those called SPIRITVALL Lords, They must be discovered, how full of spirit they were. Their spirit was not sufficiently discovered eight yeares ago, when they forced a curfed Paper to be read in all the Churches, there to publish a Declaration for Sports and Passe-times on The LORDS DAY: Their spirit was not discovered by all this; for this the people liked reasonably well; They had an Advouf in for liberty, To riot on the LORDS DAI, and they were glad of that. The people had a grant from the Bi-Thops, The Billiops from the Archbilliop, he from the King; and that should be sufficient warrant for them, and every one of them, to riot on the LORDS DAY; And for every Minister from the Pulpit, GODS mouth there. To command the people to to do O abominable! Yes, they have justified the Heathen at this point. And yet these Bishops are not discovered yet; They are in their white Robes yet, we shall see them in Scarlet by and by. And yet not manifest to all the Christian world, say they, how spirituall they were, when, with the Scarlet Whore, they would have rode in the bloud of Scotland up even unto their borfes bridles by the space of a thousand and fix hundred furlongs. And yet their spirit not discovered yet! Nor when they would have established themselves by an Oath, A peculiar ensiament to the High Priest, the GOD of our salvation; as I shall shew in another Treatise purposely for them. To cleare their Spirit to the world, how spirituall they were. But they would not be discovered then! Nor by all the good offices they did the Church in Scotland and Ireland, and their mother Church here in England, who fayes of them, Bloudy fathers have ye beene unto me; bloudy fathers have ye beene! And yet they are not manifest yet, not yet! When they would have made void and mall, as the phrase is, All the Votes and Acts of Parliament for the Churches .



ches good. And was not their spirit discovered now? I cannot fay No. now, for all Ifrael faid Tes; and they themselves faid Tes too. when they cast themselves out of the Court with their owne hands. But yet they will be made more manifelt, What bloudy waves have they profecuted, what divellish projects to wrest themselves into their places againe? If any there are so divelishly minded, so for faken of common Reason, and light of nature, that they will give these spiritual men their right hand, to lift-them-up to their chaire again, though they make way thither through a field of BLOOD, yet these Bishops will say, Bleffed are ye of the Lord, ye have compassion on us. These men are discovered sure, how spirituall they are. So are the Temporall Lords too, all discovered, and fully manifest to all Israel, by their deceit, guile, conzenage, their lying, not unto man, but to the LORD: by their justifying the wicked, whom the Lord abhorres: by their Treacheries, Treasons, more then bloudy conspiracies; now they are manifest enough; Lord Digby, manifest enough; What KEEPERS the Great Seale has, manifest enough; and what a Recorder the City has, manifest enough: The LORD turne the Wheele over them all, who would turne the Lawes into wormewood, and justice into gall, and would turne three Kingdomes upfide-downe and make Citics ruinous heaps: But they are discovered, the Keilites too, the ziphites also, friends in thew, bloudy adversaries in deed. These must be convinced also, for the Churches innocency must be made manifest, and they must put to silence the ignorance of wicked men; and this is next to be considered on. The LORD brings Saul into Davids Cave there David and his men en- 1 Sam. 24.2: compasse him round, as Saul and his men encompassed David in the Chapter before: Now they come to Parley; Devid cleares his innocency, stops the divels mouth, opens Sault mouth for David, and against himselfe, convinceth Saul, makes him weep; That's GODS end. They must come to a Parley the second time, for the divell is not non-plussed yet, he shall be anon. GOD puts it into Davids 1 Sam. 26.6.7 heart to goe downe to Saids campe; He causeth a deep sleep to fall upon Saul and his company; then David does as we read; returning back, and standing at a distance, he calls-out to saul, and so they come againe to a Parley; and now the divell has not a word to fay, the fpirit feemes to depart a little, for then Saul heares David speake, and to speakes himselfe, as if he would make David weep, and beleeve that there shall be a sweet agreement betwixt them for ever, for Saul blef fetb his some David, and affureth him he shall doe great things, and also I Sam, 26. 25. Shall flill prevaile,

O that I could bring up this to this time! But I cannot: The divell is more mighty now, and more shamelesse now, then he was



fed

rit perverted all the contrary way.) Sauls good spirit was discovered too, we f. Ic him weeping in one place, and bleffing David in ano. ther.

True; But the Text faves, provid would not trust him for all that. Saul gave Divid good words, and Bleffings too, and there was an Oath betwix: them, and doubtleffe All was done heartily. Sand did no treat with David, and in the meane time carry on a fine defigne, to take away D. vids life: No, doubileffe Saul spake as he thought, and i Sam 24 22 meant to performe : But (fayes the Text) David would not truft Saul; he and his Alen gat them up into the hold : And the Reason was Dabid knew an Evill Spirit haunced Saul; an Edomite befides. Hill at his Elbow, and Saul had his foot entred into bloud up to the ankles. David would not trust him. Had sand shed but a bottle of Bloud, he might have bethought himselfe upon cold bloud, as we say, and repented; and he might show favour to an Edomite, being his Herdsman, But Saul has filled Neb with bloud, from Corner to Corner. And now that the Edomice is declared to be the Chiefe Malignant to Ifrael, that ever was in licae's Land, Saul approves of him the more: The more bloud he hach flied, the better Subject he is, and friend both, and more right for Sauls defigues, the more he declares himfelfe an enemy to David. Why, now David cannot truft Said; All his freet words are loft; if he be melting a little, the Evill fliris and the Edomite will harden him againe: So David will to his Strong-hold; and is refolved upon the question. To go to GATH, our of Sals reach, eife he could not avoid Sauls bloody hand, (he thought) which purfued him fo far, even till he had driven Dabid from our of the Inbernance of the Lord; And to Sault Evill spirit is fully discovered now, and manifest. He must be convinced also, non-pluffed, and put to silence. The Evill spirit shall bee convinced, that he shall not be able to fay a word, but in way of acknowledgement, and honely confession from a sound conviction. That he is a lyar, a murtherer, and has creed exceedingly. See how convincing Truth is, from Davids mouth! and how ingenuous Saul is in his confession, I have played the foole, and erred exceedingly. He had indeed. Saul, Davids grand enemy, is fully discovered, convinced also: yet David is not delivered; no, though all Sauls Right men, the Edomices, implacable adverfaries; his false friends, Kentes and zibbites are made manifest 100; yet David is not delivered, no not yet; we shall fee more reason for it anon; first, we must bring-this-up-to our time.

> GOD delayes his Churches deliverances now for the same reason fure, That the adversaries thereof might be fully manifest to all Israel. The actings of the evill fairit (Prefident over the Kings Councelle) were not manifest enough fixe yeares agoe, when they thrust a cur-

I Sam. 26.2 1.



od

0.

ath

OR.

to

٦d

ot

13

d

fed Booke upon the Scots, and after that the fword : Nor when they called a Parliament in England, not to eafe the vokes, but to ingage the Kingdome in that warre, which would have talked the people one a- Ierem, 12-14. gainst the other, even the father and the fon together. This coil fire was not manifest enough yet; for wickednesse may bee established by a Law in Scotland, and yet pretence very faire, To eftablish True Religion, Lawes, and Liberties, here in England: And goodly and fweet words were spoken that way; and much done touching Bi-Thops and their Courts; And all this while the coill spirit was as an Angell of light; And his Actings more indiffernable then before. But then the Defigne touching the Army in the North, changed the Divels colour quite, and made him looke as black as foot, as he is, an Angel of darknesse. But let the evill spirit alone, he can cleare up himselfe againe the will not be made manifest yet No not when he prevailed by the evill Counfell To remove the Lieutenant of the Tower, in whom all Ifrael could confide; and placed a Murtherer there in that Strong-bold; notwithstanding the evill spirit was not manifest enough. No, nor when he counselled the King to defert the Parliament, No, nor when he perswaded the King to call all Israel to war against David, and all that had their hand with David, under pretence of taking a guard to his person. Nor when he made the Edonite Generall in the field, MA-NAGER of all the Kings affaires here in Ifraels Landsnotwithftanding the cvill spirit was not manifest enough yet. But now we know what spirit they are of, and who rules them; For the Land is filled with bloud from corner to corner. The Princes within her are roaning zeph. 3.3. Lyons; (reade-on, ber ludges are evening Wolves,) never fuch violences acted by Tartars, Caniballs, as by these Princes, Surely I cannot tell what shall be done unto them, these murtherers; GOD snowes; And that they have broken all the lawes of Heaven and Earth; Divine and Humane, such Children of Belial they are : I cannot tell what Strange Tob 31. 3. punishment ball befall thefe workers of iniquity. Doth not the LORD fee their wayes, and count all their fleps ! We will leave them in His Hands, Who has put a bridle in their lips. But this I can tell, What an execution The LORD would have done upon those, who had wrough: villany in Ifrast, joyning themselves unto BAAL-PEOR, as these Nama 5.3. unto as abominable an Idol as was that. But they had not fled bloud in the defence of that Idol; These Princes, in maine, have filled the Land with bloud from corner to corner. Yet hearken what The LORD fayes unto those, who joyned thermselves unto Beal-Peer, as these to the Idol of Rome; Take all the heads of the people, and have them up before the LORD against the Sun, that the fieres anger of The LORD may be surned away from Ifrael. We will wait Gods time, for then they that! be made manifelt indeed before Ifraet and before the Sun. In the mean

F 3

Verf.4.

time

time the evil spirit is discovered and discerned plaine enough, for by his meere motion he has prevailed with the King to seale a Commisfron to his Edonites. To kill and to flav his good people, to lay a City walle, even a Mother in Ifrael. And if they will doe lo, to their power, They shall approve themselves in so doing his best subjects, and truest friends: to be bleffeth murtherers whom GOD will lay (if they repent not) in the lowest hell. They have compassion on their Kingswhy they? Because they will, to their power, destroy a mother City in Israel: They would have a whole Kingdome wasted: Bleffed be ye of the LORD, ye have compassion on me, does the King say: Bleffed be The I.ORD, The discovering GOD, Who has had compassion on His poure people, trusting in His Name; and on His dwelling places Bleffed be GOD! The Spirit, that rules the King and his Councell, is discovered, the Edomites also, those bitter enemies, the Keilites and the zubites too, those falle and treacherous friends. Take them in order; The E comites first, Those called SPIRITVALL Lords, They must be discovered, how full of spirit they were. Their spirit was not sufficiently discovered eight yeares ago, when they forced a curled Paper to be read in all the Churches, there to publish a Declaration for Sports and Passe-times on The LORDS DAY: Their spirit was not discovered by all this; for this the people liked reasonably well; They had an Mabouf in for liberty, To riot on the LORDS DAY, and they were glad of that. The people had a grant from the Bishops, The Bishops from the Archbishop, he from the King; and that should be sufficient warrant for them, and every one of them, to riot on the LORDS DAY; And for every Minister from the Pulpit, GODS mouth there. To command the people to to do O abominable! Yes, they have justified the Heathen at this point. And yet these Bishops are not discovered yet; They are in their white Robes yet, we shall see them in Scarlet by and by. And yet not manifest to all the Christian world, say they, how spirituall they were, when, with the Scarlet Whore, they would have rode in the bloud of Scotland up even unto their borfes bridles by the space of a thousand and fix hundred furlongs. And yet their spirit not discovered yet! Nor when they would have established themselves by an Oath, A peculiar enstalment to the High Priest, the GOD of our falvation; as I shall shew in another Treatise purposely for them, To cleare their Spirit to the world, how spirituall they were. But they would not be discovered then! Nor by all the good offices they did the Church in Scotland and Ireland, and their mother Church here in England, who fayes of them, Bloudy fathers have ye beene unto me ; bloudy fathers have ye beene! And yet they are not manifest yet, not yet! When they would have made void and mal, as the phrase is, All the Votes and Acts of Parliament for the Chur-

1

A.3.

or by

mil-

City

wer.

tru-

re-

why

y in

ye of

The

Hie

ce a

is

ind

-10

ds,

ric

12

1-

ir

0-

DS

i-

ches good. And was not their spirit discovered now? I cannot fav No, now, for all Itrael faid Tes; and they themselves faid Tes to or when they cast themselves out of the Court with their owne hands. But yet they will be made more manifelt. What bloudy wayes have they profecuted, what divellish projects to wrest themselves into their places againe? If any there are so divelishly minded, so forfaken of common Reason, and light of nature, that they will give these fpirituall men their right hand, to lift-them-up to their chaire again, though they make way thither through a field of BLOOD, yet these Bishops will say, Bleffed are ye of the Lord, ye have compassion on us. These men are discovered sure, how spirituall they are. So are the Temporal Lards too, all discovered, and fully manifest to all Israel, by their deceit, guile, couzenage, their lying, not unto man, but to the LORD; by their justifying the wicked, whom the Lord abhorres: by their Treacheries, Treasons, more then bloudy conspiracies; now they are manifest enough; Lord Digby, manifest enough; What KEEPERS the Great Seale has, manifest enough; and what a Recorder the City has, manifest enough: The LORD turne the Wheele over them all, who would turne the Lawes into wormewood, and justice into gall, and would turne three Kingdomes upfide downe, and make Citics ruinous hops: But they are discovered, the Keilites too, the zibbites also, friends in thew, bloudy adversaries in deed. These must be convinced also, for the Churches innocency must be made manifest, and they must put to silence the ignorance of wicked men; and this is next to be considered on. The LORD brings Saul into Davids Cave there David and his men en- 1 500.24.2: compasse him round, as Saul and his men encompassed David in the Chapter before : Now they come to Parley ; Devid cleares his innocency, stops the divels mouth, opens Sauls mouth for David, and against himselfe, convinceth Saul, makes him weep; That's GODS end. They must come to a Parley the second time, for the divell is not non-pluffed yet, he shall be anon. GOD puts it into Davids I Sam, 26.6.7 heart to goe downe to Sands campe ; He caufeth a deep fleep to fall upon Saul and his company; then David does as we read; returning back, and standing at a distance, he calls-out to Saul, and so they come againe to a Parley; and now the divell has not a word to fay, the fpirit feemes to depart a little, for then Saud heares David fpeake, and to speakes himselfe, as if he would make David weep, and beleeve that there shall be a sweet agreement betwixt them for ever, for Saul blefa fetb his some David, and affureth him he shall doe great things, and also I Sam. 26. 25. Shall fill prevaile,

O that I could bring up this to this time! But I cannot: The divell is more mighty now, and more shamelesse now, then he was then

then, if more can be, as surely it can be; for as length of time, and experiences therein, may make him more cunning, so more wicked,

more shameleffe, as at this day.

I can fay, GOD has brought the King, and His Parliament to a Parley, once and againe, but still the malice of this end! Councell appeared, wickednesse still proceeded from the worked man a but how wonderfully was the innocency of David (the faithfull servants of the

Lord) cleared!

The LORD had this defigne now, He will make manifest the Adversaries treachery, and His Servants innocency; and he brings it about thus: His Servants shall, because they will, treat upon a way to accommodate a Peace: The LORD left men to goe their owne way, not so warrantable by His Word, to treat with implacable adversaries, that He might bring to passe His owne will, and bring good to His people. It was conceived by all rationall men, that on the Kings party nothing was intended really and indeed, but mischiefe and bloudy treachery, as is now manifest to the world; But GOD suffered it to goe on, brought sweet out of that sower, good out of that evill: The Evill Spirit is filenced now, the Malignants have not what to fay . O bleffed be GOD! He can doe what He pleafeth, and what He does is for the good of His Israel. This last Treaty betwixt King and Parliament, has non-plussed the Divell, his MANAGERS all are put to filence now, they have not what to fay, and yet they are not ashamed : True, the wicked cannot be aftermed: Were they (layes the Spirit) ashamed when they had committed abomination, oppressed GODS Poore to their power, shed bloud to their power; profaned the LORDS DAY by a Law, when they enderoured to establish their cursed Hierarchy by an Oath, were they ashamed? Or when they decreed unrighteons decrees, and prescribed grievousnesse, were they ashamed > When they had committed these and these abominations, were they ashamed? Nay, They were not at all ashemed, neither could they bluth. The wicked are discovered now : nay. they have discovered themselves, and they are convinced, some of them carry a mighty conviction within their Bosome: And the Divell is put to filence too, fo I faid, I did not fay the wicked are abamed; I know well, they who have entred the path of the Destroyer, and will purfue it, they are hardened and brawned in evill, They cannot blufb.

ler.6. 15.

But now, what great matter have we gained by all this? the wicked are manifest now, they are convinced too, and yet, nor David, nor the Church, are delivered: Delivered! nay, they are in as bad a case as before, and deliverance further off, for ought we see! True, for David must be lower yet; and the Churches deliverance surther



3.

ed.

02

p-

n-

he

13

12

ir

ıd

h,

;

out of fight then now it is, for ought we know. But I pray you make answere to this, and consider well on it; Has David been a loser by any thing that has fallen out unto him all this long time (so hee thought it) of Sauls persecution? No, you will say, for indeed you must say so; David has been a great gainer by all this, that hath happened unto him in the day wherein the LORD was pleafed to exercise him with fore afflictions; he has gained experience of his owne spirit, how lying, warping, murmuring, hasty, proud, and flout it was; all this he has gained, and I know not how much more. He has gained a full light of all his advertaries, their malice. treacheries, and fallhoods, are all made manifest; his adversaries are convinced too, and the Evill Spirit filenced also. Why then the Church will trust in their GOD for ever; and well they may, the LORD deales so and so with David, His faithfull servant, He delajed Davids deliverance; it stayed, as a Child comming to the birth. when there is no power to bring forth; but yet all this flackmile (as we call it in our hafte) was but to open Davids mouth the wider, that he might be more filled with MICHTAMS, and with MAS-CHILS. Bleffed be GOD then, that the Churches deliverance does feeme to linger, to be long a comming; Bleffed be His Name, it is GODS doing, and he does all things well; and this He does now (deferring His Churches deliverance) is best of all: Is it not best of all, that the Church sees now more clearly into the way of their owne spirits, and more through into the Path of the destroyer, and into the very intents and purpoles of her Advertaries? Certainly, if her deliverance be longer delayed (as we call delay) it is best for the Church Gill, for all her straits thall be a meanes to open her mouth the wider, to let in, and give forth her MICHTAM S, and her MASCHILS: If deliverance stayes, it is because there must be more discovery yet, even of Gods Right-hand with David; and this comes now to be confidered on, for it containes much.

Thirdly. We will read Devids case first, how wonderfully God made bare His arme towards bini, though he did not complete His deliverance yet; This will be quickly done. Then I will bring it up to these times, even as it is at this day: where we shall see, the Church had seen very little of God, had she been delivered after the manner, and at the time they would have made choice of: But GOD delaying the time from day to day, the Church sees much in God every day. See it in David sirst, Had not Sand sought David every day to kill him, David had not seene GODS hand so wonderfully reached-forth towards him in his salvation. How wonderfully was David delivered from the Liops mouth at Not! A wonderful hand is eeached out to David, when he is delivered from treacherous persons, that

deale.

IIL

His

dealt treacherously; Then in the wildernesse of Maon, where the LORD wrought as wonderfully for David, as He did for the children of Israel, when He set-up a pillar betwixt the Egyptians and Israel, assuring their adversary, (but he will not understand, who must perish) that he must overcome GOD first, who lookes to overcome Israel. So here is a Rocke of Separation (as was said before) so wonderfull was GOD in Davids deliverance, as in Hachilah, and in the wildernesse of ziph, where Ionathan helped David to strengthen his band in GOD, and then did Davids GOD strengthen His hand towards David; ever more strong towards His servants then, when they are in a mood: So also in the Philistines Country, and when Davids City was burnt. But I must referre this burning of ziglag to the last; for it was his last refuge, and when David sate in ashes there, he was nearest to his Crowne.

1 Sam. 23.26. 1 Sam. 26.

To apply this to our times: Had the Church been delivered with a deliverance as we had accounted a deliverance, not a halfe deliverance; but had we been delivered to as would have ferved our defires, (capacious and large, as the Sea towards the world and things there, but straitned to better and higher matters.) When the Lords and Commons went downe into the North, three yeares agoe, Then where had beene our Parliament ? Yet was Gods Hand wonderfull towards His people there. Had it been granted to us from that high Court quickly after their fitting there, according to the defires of our foules (feeling no burden, but what preffeth, and pincheth the outward man) That the burtfull fivord should not hurt us at that time; that should be sheathed, our yokes should be taken off the shoulders, shipmoney, and the like most illegall taxations; then had we (an ignorant and bruitish people) rested our selves wonderously contented. we had had enough: And the Clergy also, a sound part of them, had been well enough too, had the high Court freed them from that borrible Oath, but for the ET-C ETER A'S there, there let them be, the Clergy thought not of those mischiefes, minding the Oath onely, that abominable invention. I might goe-on, but I must stand still and admire too little: O the goodnesse of our GOD! Hee would not grant our defires; He would give us a deliverance indeed : He will have things done in order; the Prison-doores shall be opened to His fervants, and fast thut upon His adversaries: He will make His enemies, who fayd they were Bishops, and were not; Spirituall, and were not; Lords, and were not, whose Blasphomy the LORD knowes, He will make those uncase themselves, and plucke-off their owne vizards, and throw out themselves too (at the last) with their owne hands : He will turne His wheele over the head that confulted against Him; and throw downe those Powers, that exalted themselves against

Rev. 2.91

23.

re the

chil-

id Is.

muff

over-

e) fo

and

othen

nand

hen

hen

to to

ere,

rith VC-

res,

re,

nd

cre

rus

111

rd

H. stilden ones. GOD would have glorious things done whether we would or no; fo as we can fay now, we were too bath. God has done all things well, admirably well hitterto. He has cafe ou the Fil ps, throwne downe their bloody Courts, taken away those ou sed Oaths; they shall be no more for a finite, and a trage. How wonderfull was GODS right-hand here! His people will truft Him for aftertimes. If He delayes deliverance it is to make bare His arme more, which is best for His people, if in parience, and with an holy refignation of themselves into His hands, they can wait for Him. Wait! does the hafty and impatient man fay; the LORD is confuming his house in the fire of His wrath and heat of His fore difpleafure! No no. let GOD alone with His house and houshold: all that the LORD does doe is but to exalt His owne Right-hand in all His peoples fight, in His Churches deliverance; and to open the Churches mouth wide in praste and thankfgiving: So we will put the exalting of Gods hand, and the exalting of His praise both together.

4. Had not the pit of destruction been made wide, and deep for Davidhis mouth had not been to wide open : nor his heart to inlarged to the Praises of His GOD: It he had not been in the depths, he had not fung the bigh Praifes of His GOD. Now to many deliverances, to Many Ail CHT AM; and how many enemies were difeovered to many Mafe ils : thefe pretious longs we find here and there, And some Plalms TO BAING TO REMEMBR 1. LE. It Pfd. 38.70. was necessary the Church should passe through these and those straits:

here and there a Gufe, else the would not have made use of her a reafare, which Davi: has prepared for them.

I might Reflect back now an irundred yeeres, then Come up ta-King in o our Serious thoughts, That wonderful veere of &8. Then the 5th of Yovember, 1605. And then 1639, when the second spanish Fleet was upon our English shore, from which our Deliverance was more miraculous, then was that in 83. because from this lift wee were delivered before we thought of the danger; and the faare broken before wee would fee it, and fo up all along to this day. But I shall Recall but these three last yeeres TO BRING TO RE-M & M B R A N C E, how wonderfull The L O R D was towards His People in Scooland, and here three yeeres agoe. Indeed wee have need of all those firsts we were in To bring to Remembrance The wondertull workes of the LORD The operation of Hisband. in making TWAL YOKE to making Peace, Soiemre'y Recorded on the Seventh of september, 1641. And Many dayes of Thankigiving, and opening wide the Churches Mouth Since and before, Toling to Remembrance, The Churches Deliverance from bloody Courts; Cutfed

IIII.

fed Oaibes, Sore oppressions, grievous youtes, vexing Bryars, grieving Tonnes, Divellish Machinations, horrid inventions, upwards to this dry to this very day, the 15 of June, 1643. To being to Remembrance, What? Truely I cannot expresse it, I see so much of Hell in it. such depths of Sathan. That I cannot expresse it: But to bring to Remembrance The Admirable kindnesses, Wonderfull Providences, glorious Difcoveries. And now I can condemne my owne hafty Spirit, and I hope can more quietly Rest upon GOD for after Time: The Truth was. I thought verily, and to did Thoufands befides My felfe thinke. That if the high Court did Propositi n it once more. Treat Spend Time, that may with implacable Adversaries; If so, They will breake as all in pieces, Thought I and wifer menthen my felfe. Specially the belt affected in the City. And yet cruly, not to belie my felfe, I did verily believe. That GOD is in beaven, and did LAUGH all the while; and His Faithfull Servants might laugh too; but yet fo bruitilh My thoughts were; Treat once more and break us all; So I thought and fo though many more not fo well confidering what GOD had done before, and what He might doe then with another Treaty. But now, having fo many experiences, we can quietly religne the matter into GODS hand; Let men alone to their worke, and GOD alone to His worke, and let us doe our duty. That is our worke; GOD will not breake H. s people, not He, though men should proposition it again, as some will goe neare to dee, yet He will not break His people, but He will break His Advertiries, as it is at this day. Had there not beene those offers to Peace from the contrary side, sained and treacherous, There had not beene a discovery of those Right Men in Oxford, and London; Their fine devices, the depths of Satun; our Adversaries had not to broken themselves, and we had not had our good day, Thursday the 15. of June, To call to remembrance all the forementioned, and our old Protestait in, To humble, and shame us for it, and so to enter into a New, a New Covenant, Volv and Oath, If that bloudy deligne had not been and been discovered which was to ruine King Kingdome. Lawes, Liberties, Religion, and all; So horrid a designe it was, and is acknowledged to be by those, who should have been Actors in it. upon found conviction, we hope, true and deepe humiliation for its If fuch a defigne had not been, and been disclosed. Then had not Shecanish. I meane the Nobles and Warthies of the Land thought upon the way, The only way to recover and fave a diffrested State and Church finking into the pit of destruction; We have done to and so yet there is hope in Ifrael concerning these things : Now therefore let us make a Commant with our GOD, To put away all perfons and things, which have thrust GOD from us. Let us make a Covenant to doe fo, and stand to it. So spake Shecaniab then; So said in effect our Nobles and Worthies now. And

Z214102.

ea.3.

CVING

othis rance_

fuch brance

DiG

and I

The felfe

pend

reake

the did

I the

rui-

ight

had

But

trer

one

vill

in,

JUC

ne

115.

nd

ad

ay

ur

d

And so they entred into the way, the only way, to recover a fick and languishing State, to raise it up from the dead, before the Pit close its mouth upon us. VVe know not what will become of it; Net how we enter into it, nor how we shall stand to it. VVe know some will be grieved, and bave indignation against the Holy Covenant : And have intelligence with them that for fake The boly Commant. VVc must leave this to whom it does belong and doe our duty. Bliffe we GOD, who pat fuch a prize into our hands, To frenct en our banks in GOD, by renewing our Covenant againe. VVe entred into Covenant formerly, and some of the chiefelt amongst us have done wickedly against the Covenant, Dan 11. corrupted by flatteries, and corrupting, and fo are left to miferable delufions. And we, the best of us all, have done weakly against the Covenant; None of us have dealt truly; None have kept close to it, and to our GOD. And yet is there hope in Ifrael concerning this; To make a Covenant with our GOD firmer, and furer, laying our beart (a fleeting (lippery thing) under Sacred bands, and fecters. Gronger then Braffe; That we will keepe closely with our GOD; VVe! Yes we, Mr. Cal. Serand our boufe [As it has been excellently charged upon us.] will ferve mon. our GOD, VVho has done all these things for us. VVe are firmly resolved to serve Him, not as we have served Him, but in sincerty and Trath: And being so resolved, we will put away all persons and things which flop-up the currant and streame of bleffings, hindring good from comming-in. And wee will advance those persons, and dee those things, which may procure good to our fouls, and peace to King and Kingdome. VVe will enter into Covenant upon this being firmly refolved fo to doe, even as Israel, under grievous Adversaries, op- Num.21.12. preffing fome Ifraelites, and imprisoning other some, and vexing all Ifrael; Then they bowed a vow wito The LORD, That, if He would be pleated INDEED to deliver them from that oppressing Adversary, They would make fure worke with the Advertary, he should annoy and vexe them no more, Then I will atterly destroy their Cities. Nor will we make gaine of the spoiles, but devote all to Thee, The giver of Victories. Now marke how well pleased The LORD was with this Vow; And The LORD bearkned to the voice of Ifrael, and they did as they had bowed, for they called the place HORMAH, a curfe, or inter destruction. Now The LORD be praifed, and evermore bleffed be His holy Name. Who has put it into the heart of His Servants to do this thing. the ONE THING NECESSARY at this time, an ONELY VVAY to ave a Nation as appeareth fully by the words of Shecaniab, [YET THERE IS THIS HOPE;] and as clearly in the flory of Ala, VV here we reade how the case was with Israel, when Israel were loofe with their GOD; how successefull when the people made a covenant with their GOD; And how miferable when they brake

Ga

Verf.x

covenant with Him.] He that has put this purpose of heart into them, keeps it in the purpose of their heart for ever, and make the heart of the people firme, fiable, and upright with their GOD in this great

matter. Anten.

Hitherto we have feene GOD working wonderfully for His people in their straits, and grievous afficients, discovering their hearts and spirits to themselves; and if their affictions continue yet longer; it is that there may be more discovery made of the way and pride of their spirits. That when GOD calls them to mourning, they may not make their cloaties to gay, but be as those whom GOD will humble.

2. Diffeovering the adversaries to His people, their wiles, projects, and bloudy defignes against His Church; and if deliverance
stayes and is flicke in comming it is that more diffeovery may be
made this way also and that the adversary may be yet more con-

vinced.

2. That GODS Right hand may be more manifest with His

people. And

4. His peoples mouths may be more open to fing the bigh praises of their GOD. And because deliverance lingers, and is flacke in comming, as we count flicknesse, it is because there might be more discovery made of all the particulars before mentioned. I will draw up to a conclusion of the Chapter. Bleffed is the min whom them chaftenett, O L O R D, and teac eft them out of thy Law, We must not ftop there, but read on in the Pfalme, thereby to ftrengthen our fpirits, that we may stand st I, and wait for GOD in the way of His judgements : there are fad matters yet behind ; we have feene David brought very low, but not yet at the lowest; we shall see him, and heare him out of the depths, but he is delivered out of them all. David now, many the faithfull Servants of the LORD are in Davide case, which we shall read by and by a their ziglags are smitten, and burnt with fire; we are fure in a tad cafe, if we knevy it, and (which speaks sadly to our hearts) our case is like to be sadder yet; we are low, and are like to be lovver, for un-answerable Reasons, which vve shall heare fully anon: This in short because vve doe not humble our felves under GODS Almighty hand; He has laved us lovy. vve are high our fairies are proud, and flout. Hovy does that appeare? As plainly as the nose in your face, by the provision we make for our backs and bellies : I fay no more here, but this, vve should not be more flout, but more humble, because our ziglags (vve call properly ours) are not burnt yet. These are burnt round about us the fire has taken the State and Church-boufe, and vve fhould (as men dee in fuch a case) plucke downe every thing that exalts it selfe. I remember

Tfal 94.12.

them.

art of great

His

their

e yet

and

ling,

OD

Pro.

ance y be

on-

His

ailes

e in

Ore vill

bom

not

pi-HIS

vid. ndide

10

remember a note of Mafter sinfworths touching Ifrael, When the In Deut, frond of G) D is abroad, yvarre, famine, pellilence, though among it the beather people, yet it is GODS frord, and a calamity; we must gray, and fat, we must (fay they) bumble our felbes the onely way to keep it from en ing our doores. The fword is betted in beaven novy, our owne land is vyatered with our bloud, and dunged with our carcales; and we evould have the typord to reft and be (till: No, it cannot eve must fall lovy in our fairits, and rife high in our faith, before this will be. It is a true faving alto. Calamier Anockes at that mans coore, and well enter. Calamiras illing m o is minaleffe of the calamity upon his neighbour and bother. We con- fore public que clude novy, vve are like to fee heavier times, because vve have not earlier agameevel observed the evay of our overse spirits, nor the operation of veter. GODS hand, not the meaning of is Rod tovy and, us all this while we are not humbled. Well, bleffed be Cal what ever it be, and bleffed be His Name, vyho ufeth Princes, and Nobles of the earth, as Scullions lineed, to cleare and wash His Vellets appliate to honour. But that vye may not faint in our ounder, but expect with parience the falvation of GOD; We vy li proceed in the Pipline, vy lete vve broke off, and give no refl to our fpitus all vve have tixed them upon an everlaiting foundaring whereupon vve may it and full, and abide the raine and the vyindes. the flormes and have, even the flouds of great Waters, in Davids affurance and confidence. That the Plat. 94.22. 4 0 2 D is my defence, and my G Q D is the rocke of my refuge; And He l'erfe 22. that bring upon my advertures their owne iniquity, and thall cut them off in their owne wickedweife : Ica, the LORD our GOD Shall cut them off.

Amen.

Chap.

G 3

CHAP. 6.

Davids troubles have a happy close; but his case is very sad first. The Churches case new, is read in Davids case then; therefore we record former deliverances very wonderfull, to strengthen our assurance in a deliverance to come, which will be more glorious the longer it stayes. Quere's touching Davids case, now at the lone est, with resolution from Gods mouth thereunto; which speaks comfortable words to David, but sad things to m. Our strong holds, as well as Davids, must be cast downe before we are delivered.

See the Land, faid one, after he had beene long upon the Sea, and efcaped many dangers there; We can fay as much touching Davids adventures (as a private man) and what end God makes; That is, glori-

our Aill, but David must endure fielt.

Wee read before, that Divideame to Gath; the King there respects him very well, assigned him a City called etgling, which David might lay claime to, being assigned long before by Issuab to the Tribe of Indah, and now sell to David by lot. David was there, but he could not sit still there, he was for action, the service of his GOD, and his Countrey, and abroad he goes; though his body be among the Philistines, yet his heart is in Indah, and to doe Saul his Master all the good service he can, and his adversaries all the hurt he is able. Hereon depends a very notable story, because of some very notable circumstances thereabouts, specially touching the sword: An burtfull instrument, but yet could do David no burt, being wholly at Gods dispose; and that is very comfortable, specially at that time: which I would have insisted upon a little, but that I finde my selse prevented in a little Paper, called, A staffe of comfort, whereumto I referre the Reader, if please him.

That which concernes us here, is, David has put himselfe upon a very hot service, and overcomes where-ever he goes for he carries the Revenge of GOD with him. After execution done, he retires to ziglag; comming thither, he finds it smatten, and burnt with five; the Amalekites had been there, had done as we read, and had taken thence all Davids earthly comforts, every one. Truely a very hard and sad case; Saul has hunted him from all his strong holds, those in Israel, those in the Wildernesse; and now by the savour of Achish, he has one City of Resuge more assigned to him, David is sept aside.

10.1431.

1 Sam.30.3.

e8.3.

bere-

then

rious

lon-

om.

:, 48

def-

bids

ori.

efts

04-

the

he

D,

ng

ali

lc.

8-

ds

c

the Amalekites invade the City the while, Smite it, and barne it with fire, and take away all his comforts, the defire of his eyes, and the delight of his heart, all his comfort thence. He heares devouring words besides, to adde to his griese: Ah Lord! what a sad case is this! I shall propose some Quere's about it anon, because the resolution thereunto will instruct us very much: It will state, and resolve our suffices too; and if not satisfie us, yet will make us silent.

But first, observing my method all along hitherto, we must see how this relates to the prefent time alfo: And bleffed be GOD we fee it very clearly; it relates fully to our times, for our giglies are imitten and burnt with fire : Yes, and our case is more like Dabids Hill , David heares devouring words from those he put as much conridence in, as could be put upon men too much. These talke of stoping him. It is our case tooswe made lyes our refuge, we put confidence in men. Eccause they are many, in that Arm, because it is strong. And wha doe we heare? Surely that which troubles us as much as it did David, when his men spake of stoning bun; That men will prove themfelves men, deceiefull and treacherous; That there is as much or more danger from them, then from professed Adversaries, VVell, yes indeed it is well, bleffed be GOD; let Him take what way He pleafeth, 6) He will cast downe all our strong-holds, our vaine confidences; I know the Advertiry laughs now; VVell; GOD laughes also, aixi His reople may laugh too at their ownefolly, and bee ashamed alfo the more, the more they looked to multitudes; Should not a perple lo ke to their GOD; Stay themselves upon an Almighty Arme? Oh bleffed be GOD, who by every dayes experience of His faithfulnesse, and mans unfaithfulnesse, instructs His people to discretion. To doe now as David did then, encourage themselves in The LORD their GOD. And they that can doe for are in a good cafe, as David was here and never nearer and closer to his GOD, then when the creature was remotest from his eye; never more encouragement from GOD, then when he had most discouragement from man: Therefore now, though there be a casting downe, yet these faithfull servants of The LORD are neare to a raifing up, if not to a kingdome in this world, yet in a better world which shall not be shaken and that is best of all. So now Davids case, though it relates not fully to our case, yet it tells us what The LORD will doe for His people in after time, we hope, shortly, raise them out of the Ashes, so soone, (not sooner) as their ftrong-holds (All their vaine confidences) shall bee deftroyed. As thele fall, fo His people rife; wherein we shall have a cleare understanding anon. I would call_to remembrance first how wonderfully GOD has wrought for his Church and People, that fo we might not faint in our mindes, but, (as doubtleffe Gods people doe) encourage our heares

in

1/4.0.5.

in GOD, to ftrengthen us at the present, and in after time, He has expought for His Church as strange a deliverance, within these source yeares, as was that from out of Egypt That through the Red Sea; And the bringing-backfrom B.b. lin, to ftrange a deliverance has GOD wrought, I conceive the Church has paffed through her greateff frais already; Before the fitting of the last Parliament, and a moneth after, the went through the greatest gulfe, wherein the almost wondets at this day (but GOD in Christ is only wonderful) how the puffed it ever, and was not swallowed-up therein. Certaine it is That then, at that time the Church was brought to the brow of the bill, the asher LORD before her parfed through the midit of her advertaries. The knows not how; nor have we poore people well and rightly confidered on is how wonderfull that deliverance was. Had we not had come a thoughts about it it had not been as tt'is day. I was a cheape delive. rance indeed, not by the battell of the Warriar, with whom is a confuled tinge and garmen's rolled in bisad. The LORD brought it about by His o sne out thre ched Arme. He bath b. ofe the racke of ti, but ben, and the frage of its boulder, the rad of his opper four, as in the day of Wilden, And Heput His popleto little Coft all this while. But because the chestnelle of that deliverance has taken away very much from the worth and wareht of the fane, therefore fure it is, that The LORD will not deliver His Church now, But by t's battell of the War tone, with confa-La wife and carments rolled in bland. I purpolely infift upon this wonderfull deliverance the Church has had, the more to frengthen our ha d in GOD again? the time to come.

I do not well understand who Gig at Magag are, who are her feeret, who are the Churches open enemies. Nor can I tell whether the Twice may not moleft her, before the be taken from the earth or made a quiet habitation there. But this I conceive, and vet I will not call ita concert That as Dibids deliverance was most a immable, which yet, at prefent he took least notice of because the dinger was over before he knew it, covered, and kept close under thowes and pretences of extraordinary favours, and acts of grace: So were the Churches deliverances also, all these three yeares, before the war against her was open and manifelt: but more particularly admirable about three yeares agoe. And I verily perswade my selfe, the Papists shal never have the like advantages against her as they have had; She has cleaped heir great mare that is broken; And though the was in her Adverfires teeth, as a prey there. (they were fire of her, and made no more conscience to devoure her, then to eate bread,) yet she is delivered. O wonderfull! Truly as wonderfull I think every white as her deliverance will be then, when her open Adverfaries And think verily to swallow her up quick, for then, when her enemy has prepated

1

his

A.2.

e has

oure

And

OD

atel

neth

on-

iffed

hen,

her

2WC

on

142 12

ve.

ele i

His

ete

nd

1/-

rth

lot

K=

11-

ur

his Instruments of death, is bigge with expectation, Then the LORD will [mite bis bow out of bis left band, and cause bis arrowes to fall out of his Ecclesons Right hand. Will it be furely to ? Yes, it is as fure as if it were done ; Behold, it is come, and it is done, faith the Lord. Surely the Churches deliverance three yeares agoe is as admirable, as this will be : And marke how the LORD has followed His victory over His Churches adversaries ever since: Then He sent in the Heads of the Tribes, and He has covered their heads with His owne wing ever fince : Their abode was among Scorpions, yet were they not stung; their soule was among Lions, yet not devoured; they were amongst those that were let on fire, yet they were delivered : O wonderfull! Yes, when GOD begins to deliver, in delivering He will deliver; He will

deliver indeed.

And fee how graciously He has dealt with His Servants, that ferve Him with a willing mind! He has given them successe ever since, cven to admiration, and fent-them-in supplies, and prospered those supplies after a wonderfull manner: They have been in straits to often, but these have served to make their way more passable, and their enlargement more glorious. I have recalled all this, recording the yeares by-past, and remembring the Right-hand of the Most High to ffrengthen and fortifie our spirit, that we may not faint in the day of trouble, when our zigligi are fmitten, and burnt over our heads: GOD is He, who bath delivered, (faith the Apostle) And so he con- 2 Cor. 1.10. cludes comfortably for the prefent, and for after time. But give me leave to reason a little, as sless & bloud will, whether we will or not: Though GOD has delivered, it does not therefore follow, that He will deliver; He had delivered His People from these and these enemies, yet when His People had provoked Him by their images, and strange vanities, the LORD tells them plainly, He will deliver them no more: And why may not we expect to heare the fame words: Ye have rebelled more and more, therefore I will deliver you no more : We might indeed expect to heare the fame words, if the LORD in shewing mercy to a land did confult with the People of the Land, with their descryings, and the merit of their workes; which he does not doe, but with His free Mercy, Goodneffe, and loving Kindneffes; confulting with Himfelfe, He hath delivered us from SO GREAT DEATH (marke that, SO GREAT A DEATH, for we had it not before) when the righteous were preffed out of meafure, above firength; when they were brought to the brow and brinke of the hill, purposely to throw them downe headlong thence; when they despaired even of life; when the sentence of death was received in themselves; when GOD doth deliver after such a manner as this, such an unexpected glorious manner, which heaven and carth

carth fland wondring at (from fo great a death) when He turneth the cap ivity of a People as Jordan back; when He worketh fo strangely, so wonderfully, this is an evident token, that, though the deliverance be not perfected yet it is perfecting: The LORD doth watch over it, and is working and contriving what way to make it more glorious, for His Name is engaged upon it : It may goe-backe till it be out of fight; it may have many flops in comming-on againe; it may fall into the depths, where we can finde no bottome, nor any humane helpe whereby it may rife again. Notwithstanding GOD is working glorioufly all this while ! fo as we may fay even now, Now, When they that hate the Lord life up the head, why ver deliverance goes-on; the LORD watcheth it, and promoteth it, and as it is in the Text, He deto deliver, while He is fitting His fervants, and making rhem MEET for deliverance : And the more we shall feethe Pit opened before us and hell theres the more the way to deliverance shall be opened, and the more of heaven we shall see there; to doubt thereof, were to provoke the LORD, as they did at the SEA, even at the RED SEA. And now I suppose we are better fixed by ail this, to read over Davids case, and therein our owne anon, when I have given (or rather, not I, but the Lord) a refolution to certaine Quere's touching Davids case, why the LORD dealt so bitterly with him. Indeed David was greatly diffressed; a great desolation before his eyes, but his eyes are to The LORD, and that will helpe all. David is as low brought as can be, yet not too low for GOD to raile againe; if He purs under His hand, it is done; and it is His glary to put forth His right hand at a dead lift. David has faid. Try me (0 I. O'R D) and prove me; the LORD will doe it, he shall be tryed as filver is tryed, but God, bis God, will stand by him, while he melts: Da. Did shall be at no losse, onely the drosse shall goe forth and his seum; David had faid, Thou art my portion, O LORD; he had not faid fo, had he not found what poore portions of comfort the creature yeelds us here below, in the day of trouble. Divid had prayed, The LORD bring me to the rocke that is higher then I; The LORD will doe it, by unbottoming him of all creature confidences. Alas how are we deceived! we fooles build our house here, as if so be we expected alwayes faire weather; No, we must build so, as those who know the Raine will fall, Winder will blow, flormy haile will beat upon our house : We may read, Abraham looks for a City that hath foundations, but Tic Sausairs, not before all his ftrong-holds were downe, and he was driven from all his foundations, his creature-comforts here below. We see already excellent Reasons, why David was laid so low, but I will speake of them very briefly, in this order.

Heb.11.13.

First, Dovid is in a strange land, he lookes for peace there! No, he had

B.3.

h the

nge-

IVC-

ratch

more

ill it

ine ;

any

OD

ow.

ance

sin

ting

Pit

hal

ere-

at

by

nI

inc

rly

oc-

all.

to

779

45

e

had no peace in his owne land, and expects he to have it among it the Philistines! GOD will not give David rest from all andersity in the Philiftines land; David must not fit downe at rest, till he be returned to his owne People : And there is not the place of the reft neither ; our expectations from worldly things will deceive us; it is good to learn how uncertaine these things are, betimes, that we may put no trust in them.

2. Davids ziglag is Smitten, and burnt with fire. That David might now well understand, what kinde of thing his ziglag is, casuall and hazardous. He imore Amilee's town a few dayes ago: Now Amalee's imites Davids town; There are the changes here below, up and downe; The Advertary was imitten vefterday, David to day; a great difference in the stroke. because GOD ordered it; we can conclude neither love nor hatred from thefe things. Do we hear that the Adverfaries Right hand is lifted-up, has finitten and burn: Pables City; and he goes on valiantly, as if he would carry all before him? Be not difmaid at this, it is no new thing; Darids case he is low now, but he will be up again, and confound the Adverfary anon, and be more then conquerour. It was faid of the Romanes. They were put to the worle in many skirmilhes, and light battels, but never in a War. They were wortled in the world many times, never conquered there, but they conquered the world. This truly relates to Dabid and his Warriours: They are worsted in the world, but yet (in Christ) they have overcome the world; and shall be more then conquerours there anon, after they have endured, like good fouldiers, a little bardneffe.

3. Davids 219/4g is fimitten, all his delectable things taken captive thence, but not one flaine. The Sword is in the enraged Amalekites hand, yet does drinke no bloud, nor eate flesh. I told you before, GOD would fland by David, when he was in the refining por, melting there : His presence would be with him, as with the three Worthies ; He will moderate the fire. (if He does not quench it) the extream heat of the enemies rage against D. vid; he shall do David no hurt, bleffed be His Name. But yet behold the Ci y is burnt with fire, wives, sons and daughters taken captives, Davids wives too, Learne then,

4. How corruptible our Ziglags are, how uncertaine our comforts there; (like lands Gowd) they cast a shadow in the morning, and we fit contentedly under them; at night they are withered. David and his men a very few dayes ago, had every man an house, wives and children round about them, and Dabid had a City, a place of refuge to go unto; Now their houses lye in ashes, and all their delectable things taken thence. Let us confider well on it, and reade the Cafe once more. David and his men are gone from home, they returne thorry after, think verily to find all well at home; No, they find all 171

H 2

in ashes, their houses smitten and burne, all their comforts taken thence It was Davids case and theirs whose band was with David. Then why may it not be ours? LORD teach us, by this example, not to set our eyes upon our Ziglags, not our hearts upon our comforts there. A great lesson for this time; and because of our dotings that way, a maine reason why The LORD infinitely wise, and exceeding loving to David, suffers his Ziglag to lye in ashes before his eyes; haply David and his men had set their eyes upon that place, and their comforts there; they had delighted in them too much. Whosever does so, David must not, therefore his Ziglag shall be smitten, and burne with Fire.

But we do not fee the worst of Davids case yer. His City is burnt, it is possible for David, a valiant man, to get another. His wives are taken captives, he may recover them againe; but he cannot doeall tins without his men; and (fee his case!) they will turn from him, or turn against him, for they pake of stoning bim. It is the saddest case that ever I read. I meane an outward cafe, and so every man will fay that observes it. David is in a strange Countrey, he has a shelter there, It is burnt with fire, all his comforts taken thence. O for a friend now to comfort him! he has not one; They that should comfort him are initerable comforters; Their toule is grieved, every man for his fons and daughters; then they fpake of Honing David. Ifraels old doings: Their fathers dealt little better with Mofes; If they wanted bread or water or were in danger, then prefently they blamed Mofes: So here, these men are smitten: whose ever was the hand, it was GODS rod, and they speak of finiting David. Surely David is in a sad and a darkfome condition: he walks now in the shadow of death, but GOD will be a light unto him, and David looks for Him, even for a light to rife in this obscurity. I remember there was a Kingdom which wanted an beire, Competitors there were enow. It was agreed upon amongst the Nobles, That he should be King, who could first spy the Suns rifing. You will imagine now, that many eyes were turned eastward intent that way, for they looked for a Kingdom; and yet not all; one amongst many, and but one, looked as stedfastly westward, and got a Kingdom by it for without controversie he spied the beams of the rifing Sun first, firiking upon the high places of the earth wellward. Here is the patience of the Saints. They can wait upon GOD, stay His leasure, leave Him to His own way and Time, Who created the light, and formed the darkneffe; His fervants expert now, the cleareft manifeltation of the light of GODS countenance sowards them. there, where the Sun of all their outward comforts fet. Thy light [ball rife in obscurity, and Thy darknesse shall be as the noone day. Every man expects light in the morning, and to fee the Sun rife in the East; But to Poder

16.58.10.



aken

Then

to fet

ere.

y, 2

'ang

Da-

orte

D4-

vich

nt.

arc

all

or

nat

120

15

to

re

ns

expect light to rife in the West, where the Sun of all our comforts here below, fets, here is the wifedome and patience of the Saints also, And it is a wonderfull Promile, In the morning it shall be light. Are those the words? No; for that runs along with our fenfe too; but when we think the time will be darkeft, as novy in Dabids cafe, when the Sun of all his comforts is fets novy to expect light, there is the Wifedome, and patience of the Saints; and they have a wonderfull promife for it. (prailed be His glorious Name :) But it fiell come to paffe, That at zech. 147. EVENING, IT HALL BE LIGHT. It shall be the lightest Time (vvieh David) when he expects it will be darkeft; i.e. When he is inthe shadow of death, AT EVENING IT SHALL BE LIGHT. which Davids GOD will create for David, and that is a glorious light. We can novy resolve our selves, why The LORD will have it night with Dald, why He will have the Sun of all his (outward comforis) goe dovvne and fet all at once. Why? To indeare light unto him. VVhile the Sun thines, and it is day with us, light is but an ordinary thing; and but an ordinary rate fee upon it, (an excellent creature though it be.) But when neither Sunne, nor Moone, nor Stars appeare, in the night of our effliction, then to have light come-in unto us (as to Paul and Silas in the prison) this indeares light, novy it is light indeed; To have a light arise in obscurry, that is comfortable indeed, in this evening, (of our diffractions) in the night of our affliction, it shall be light; That is a glorious promise, and it is a new Creation.

The LORD fuffers the adversary to over-power David, to take from him all was his; all below, that David could take delight in: Now (would we fay) David is an undeneman . No, we are deceived, the enemy cannot undoe a man, he may diffresse him for a minute, or an houre, but he cannot undoe bim; the enemy cannot take GOD from a man, and till that be done, till GOD be gone from a man, he is never undone. Nay, the more fierce and violent the enemy is upon David, the nearer GOD is to him: as wee are nearest our children when trouble and paines are upon them, then we are nearest them; so is GOD too; and He is the Fountaine of Light; be it Even-tide, or Mid-night with us, He make: h it day where-ever He is. And now His Servant David will fet his face more fredfaftly to looke after this light, now, that his shadow is so dark: If his comforts be not removed from his eye, the streame of his affections will not run cleare, towards the Spring-head. The Living Fountain of light and comfort. David must finde a nothingnesse in the creature, before he can finde all in GOD. He cannot be taught that great lesson, but by losses, after losses. David must be a King, just and mercifullatherefore he must seele oppression; and grone under it ; He must see affliction,

on, and be acquainted with it : David is rifing a pace to his Crown. It must be from the lowest bottome; and when he was there in dust and afther, (though he thought not fo) the Crown was halfning to his head; For he did not faint in his minde : But David encouraged bimfelie in The LOAD. Mighty words, and they make David ftrong and mighty in his GOD. All was gone: All the discouragements that the world could lay upon David, lyes now upon him; yet he can encourage himselfe in GOD, and so makes-up all his losses in one GOD. Indeed GOD is all-sufficient; And now GOD turnes the heart of his men unto David againe; And they march forth against the enemy in the strength of The LORD, and fetch all back againe. If David can encourage himselfe in GOD, he shall see the streame turned presently, as the rivers in the South. It we can believe trust perfectly, That, which we think cannot be, is possible, and shall be; That which we thinke is gone, shall all turn back againe. If we can be patient, we shall receive all againe with advantage. This in pallage. I would rather let

a marke upon the time, when David was delivered.

David was delivered, but not before he was driven from all his frong-holds; not before his last place of refuge was smitten, and burnt with fire; not before all his comforts were taken from him, and his men frake of storing him; Then he was delivered, when, to the eye of Reason, deliverance was farthest off, cleane out of sight. I conclude from hence, that David now, all the faithfull of the LORD, shall be delivered, but not yet; deliverance is co nming-on, and perfecting every day, even by those meanes and waves, whereby we thinke it is let further backe; but it will not be perfected, not compleated (as it shall be in time, and as we call complete) before all strong-bolds and brest-workes, are cast downe and destroyed. I cannot be mistaken here. I doe not meane, that all the strong holds, forts, and breft-workes before our eyes, must be destroyed, before the Church shall be delivered; no, the Church is alwayes allowed the wisdome of the serpent, to stand upon her guard, and in her watchtower, to fortifie and breft-worke themselves against an insulting advertary, who (if he should prevaile) will tread upon the head of the righteous, more heavily then ever yet they were trod upon. fo as their neckes shall bow downe to the foot of pride. shall be trod upon as the mire in the streets. Bleffed be GOD, His servants have so fortified themselves; and His bleffings be upon the heads of thole, who have given forth their heart and hand to the raising these works for I verily beleeve, these will be very serviceable to the Church till the very time when her LORD will make her a quier babitation; all the time before is like to be Troublous. The meaning then is not, That these forts and brest-workes, before our eyes, must be defiroved, before

(1)

Se4.3.

rown:

in duff

g to his

bum felte

migh-

World

ourage

ndeed

smen

in the

in cu-

ly, 25

vhich

hinke

Il re-

or fer

I his

and

him,

o the

con-

ZD.

and

mall

not

rts.

the

the

h-

ng

ot

23

no

6

le.

Si

Ш

before the Church is delivered. [though it is very notable, that fo it was with David; all was downe before he was raifed; quite forfaken before GOD took him up;] But all the Churches ftrong-holds within must be destroyed, their vaine confidences, their brest-works within, raifed there by thefe without, making the Church confident and secure, trusting in them, these must be destroyed, before the Church can be delivered. Nay, if these brest-workes and strong holds within be not destroyed, they will destroy us, they will put deliverance further backe, and deftroy these without : I meane, our trusting in them, expecting falvation from them, will deftroy us and them; it will bring a curfe upon all; the foord fall impoverab the fenced Civies, faith the LORD: Why will the Lord fuffer the Advertage to doe fer. e. 17. for Because His People set their hearts that way, and departed from the LORD : they expected falvation from their fenced Cities: it is as idolatrous every whit as to expect falvation from stockes and stones; therefore the LORD would impoverish their fenced Cities, wherem thou TRUSTEDST with the frond; their trust in these things, destroyed the things and persons too. But more of this in the eighth and last Chapter.

Our deliverance is delayed, we shall see reason why it is so: we are very high now and exalted, but GOD must be exalted in that day. We do (indeed) many of us lye among the Pots like as Sculions bethirt the Raunges, (1,e,) fore troubles are upon us, and our eyes have Pfal 62.12. feen advertity; and yet, because our out-fides shew forth no fuch In Summis anguthing, our outward garbe is fo unfutable to Mourners, to those that stis, fordibus, & are fullied among Pots; because our faces doe not change colouryer, surlocate to the pot take home unto our false. Therefore Metaphoras canot our cloaths, we doe not take shame unto our felves: Therefore lombus castren-GOD will not take off our reproach, we shall see more adversity, fibus, lumino. before GOD will put glory upon us, before we shall be as the

Wings of a Dove, covered with fiver, and yellow gold. But more of this anon.

Now David is delivered, for all his ftrong holds are downer and he can encourage himselfe in the Lord, when all the discouragements that could be were upon him; when he was weakeft, then was be firongelt; when he was driven from all his ftrong holds, when all his comforts were removed, when his men turned themselves against him, then GOD comes in; when no help from earth, there is much from heaven; GOD loves to thew himfelfe for David, when they can fee nothing but His right hand put forth in their falvation; Bleffed be GOD, a refuge that never failed David, He comes-in. when all goes out, a prefent help in trouble; Refige failed me, (faid David in his Mafebil when he was in the Cave) no man careto for me, Pfal. 142.4. my owne fervants speake of stoning me, did he fay at that time; but

20

ca

on, and be acquainted with it : David is riling a pace to his Crown, It must be from the lowest bottome; and when he was there in dust and affres, (though he thought not so) the Crown was halfning to his head; For he did not taint in his minde: But David encouraged bimfelle in The LORD. Mighty words, and they make David ftrong and mighty in his GOD. All was gone: All the discouragements that the world could lay upon David, lyes now upon him; yet he can encourage himselfe in GOD, and so makes-up all his losses in one GOD. Indeed GOD is all-fufficient; And now GOD turnes the heart of his men unto Dabid againe; And they march forth against the enemy in the strength of The LORD, and fetch all back againe. If David can ascourage himselfe in GOD, he shall see the streame turned presently, as the rivers in the South. It we can believe trust perfectly, That, which we think cannot be, is possible, and shall be; That which we think is gone, shall all turn back againe. If we can be patient, we shall receive all againe with advantage. This in pallage. I would rather for a marke upon the time, when David was delivered.

David was delivered, but not before he was driven from all his firong-holds; not before his last place of refuge was smitten, and burnt with fire; not before all his comforts were taken from him, and his men spake of straing him; Then he was delivered, when, to the eye of Reason, deliverance was farthest offs cleane out of sight. I conclude from hence, that David now, all the faithfull of the LORD, shall be delivered, but not yet; deliverance is comming-on, and perfecting every day, even by those meanes and waves, whereby we thinke it is set surther backe; but it will not be perfected, not com-

PAGINATION

I cannot des, fores, efore the weed the r watch-infulcing e head of ipon fo as trod upon as have fo s of those,

for I verily believe, these will be very serviceable to the Church till the very time when her LORD will make her a quiet babitation; all the time before is like to be Troublous. The meaning then is not, That these forts and brest-worker, before our eyes, must be destroyed,

before

Se4.3.

rown.

e in duff

ng to his

bimfelte

migh-

e world

Ourage

Indeed

is men

y in the

an a-

cly, as

which

thinke

all re-

her fer

II his

and

him.

tothe

Con-

RD,

, and

WC

ome all

mot

orts,

the

the

h-

ing

of

25

on

6

G,

181

ill

before the Church is delivered. [though it is very notable, that fo it was with David; all was downe before he was raifed; quite forfaken before GOD took him up;] But all the Churches ftrong-holds within must be destroyed, their vaine confidences, their brest-works within, raifed there by thefe without, making the Church confident and fecure, trufting in them thefe must be destroyed before the Church can be delivered. Nay, if these brest-workes and strong holds within be not destroyed, they will destroy us, they will put deliverance further backe, and destroy these without : I meane, our trusting in tiem, expecting falvation from them, will deftroy us and them it will bring a curfe upon all; the fword fall impoverub thy fenced Civies, fish the LORD: Why will the Lord fuffer the Adversarie to doe for e. 17 fo: Because His People set their hearts that way, and departed from the LORD; they expected falvation from their fenced Cities; it is as idolatrous every whit, as to expect falvation from stockes and stoness therefore the LORD would impoverib their fenced Cities, wherem thou TRUSTEDST with the frond; their trust in these things, destroyed the things and persons too. But more of this in the eighth and last Chapter.

Our deliverance is delayed, we shall fee reason why it is so; we are very high now and exalted, but GOD must be exalted in that day. We do (indeed) many of us lye among the Pots like as Sculions betwist the Raunges, (1.e.) fore troubles are upon us, and our eyes have Pfal 62.12. feen advertity; and yet, because our out-fides shew forth no such In summis anguthing, our outward garbe is to unfutable to Mourners, to those that fire, fordibus, & are sullied among Pots; because our faces doe not change colour yet, Metaphora a canor our cloaths, we doe not take thame unto our felves: Therefore longbas caftren-GOD will not take off our reproach, we shall fee more advertity, fibus, lumins. before GOD will put glory upon us, before we shall be as the Wings of a Dove, covered weth fiver, and yellow gold. But more of this

anon.

Now David is delivered, for all his ftrong holds are downer and he can encourage himselfe in the Lord, when all the discouragements that could be were upon him; when he was weakeft, then was be firongeft; when he was driven from all his strong holds, when all his comforts were removed, when his men turned themselves against him, then GOD comes in; when no help from earth, there is much from heaven; GOD loves to shew himselfe for Divid, when they can fee nothing but His right hand put forth in their falvation; Bleffed be GOD, a refuge that never failed David, He comes-in. when all goes out, a prefent help in trouble; Refuge failed me, (faid David in his Mafebil when he was in the Cave) no man careto for me, Pfal. 142.4. my owne servants speake of stoning me, did he say at that time; but then

Wi

Wi

ca

on, and be acquainted with it : David is rifing a pace to his Crown. It must be from the lowest bottome; and when he was there in dust and afther, (though he thought not so) the Crown was halfning to his head . For he did not taint in his minde : But David encouraged bimfelie in The LORD. Mighty words, and they make David ftrong and mighty in his GOD. All was gone: All the discouragements that the world could lay upon David, lyes now upon him; yet he can encourage himselfe in GOD, and so makes-up all his losses in one GOD. Indeed GOD is all-sufficient; And now GOD turnes the heart of his men unto David againe; And they march forth against the enemy in the strength of The LORD, and fetch all back againe. If David can ascourage himselfe in GOD, he shall see the streame turned presently, as the rivers in the South: If we can beleeve, trust perfectly, That, which we think cannot be, is possible, and shall be ; That which we think is gone, shall all turn back againe. If we can be patient, we shall receive all againe with advantage. This in pallage. I would rather let

a marke upon the time, when David was delivered.

David was delivered, but not before he was driven from all his frong-holds; not before his last place of refuge was smitten, and burnt with fire; not before all his comforts were taken from him, and his men frake of Itening him; Then he was delivered, when, tothe eye of Reason, deliverance was farthest off, cleane out of light. I conclude from hence, that David now, all the faithfull of the LORD, shall be delivered, but not yet; deliverance is comming-on, and perfecting every day, even by those meanes and wayes, whereby we thinke it is let further backe; but it will not be perfected, not compleated (as it shall be in time, and as we call complete) before all strong-bolds and brest-workes, are cast downe and destroyed. I cannot be mistaken here. I doe not meane, that all the strong holds, forts, and breft-workes before our eyes, must be destroyed, before the Church shall be delivered; no, the Church is alwayes allowed the wildome of the lerpent, to Itand upon her guard, and in her watchtower, to fortifie and brest-worke themselves against an insulting advertary, who (if he should prevaile) will tread upon the head of the righteous, more heavily then ever yet they were trod upon. fo as their neckes shall bow downe to the foot of pride. Shall be trod upon as the mire in the streets. Bleffed be GOD, His servants have to fortified themselves; and His bleffings be upon the heads of those, who have given forth their heart and hand to the raising these works; for I verily beleeve, these will be very serviceable to the Church till the very time when her LORD will make her a quie: babitation; all the time before is like to be Troublons. The meaning then is not, That these forts and brest-workes, before our eyes, must be defiroyed, before

1)

Se4.3.

Crown.

e in duff

ng to his

l bimfelfe

d migh-

c World

COURSE

Indeed

nis men

y in the

an to-

cly, as

which

thinke

all re-

her let

III his

and

him,

tothe

Con-

RD,

, and

WC

om-

لله ع

not

orts,

the

the

ch-

ng

of

23

on

6

G,

(51

Ш

before the Church is delivered. [though it is very notable, that fo it was with David; all was downe before he was raifed; quite forfaken before GOD took him up;] But all the Churches itrong-holds within must be destroyed, their vaine confidences, their brest-works within, railed there by these without, making the Church confident and secure, trusting in them, these must be destroyed, before the Church can be delivered. Nay, if these brest-workes and strong holds within be not destroyed, they will destroy us, they will put deliverance further backe, and destroy these without : I meane, our trusting in tiem, expecting falvation from them, will deftroy us and them it will bring a curse upon all; the Sword Shall impoverab the fenced Cities, fish the LORD: Why will the Lord fuffer the Advertarie to doe ler.g.17. 6 Because His People set their hearts that way, and departed from the LORD; they expected falvation from their fenced Cities: it is as idolatrous every whit as to expect falvation from stockes and stoness therefore the LORD would impoveriff their fenced Cities, wherem thou TRUSTEDST with the frond; their trust in these things, destroyed the things and persons too. But more of this in the eighth and last Chapter.

Our deliverance is delayed, we shall fee reason why it is so; we are very high now and exalted, but GOD must be exalted in that day. We do (indeed) many of us lye among the Pots like as Scullions bethirt the Raunges, (1.2.) fore troubles are upon us, and our eyes have Pfal 62.12. feen advertity; and yet, because our out-fides shew forth no such In summis anguthing, our outward garbe is fo unfutable to Mourners, to those that stis, fordibus, & are suffied among Pots; because our faces doe not change colour yet, Metaphora a canor our cloaths, we doe not take shame unto our felves: Therefore longbus castren-GOD will not take off our reproach, we shall see more adversity, fibus. Inminion. before GOD will put glory upon us, before we shall be as the Prings of a Dove, covered with filter, and yellow gold. But more of this

anon. Now David is delivered, for all his ftrong holds are downer and he can encourage himselfe in the Lord, when all the discouragements that could be were upon him; when he was weakeft then was be firongeft; when he was driven from all his strong holds, when all his comforts were removed, when his men turned themselves against him, then GOD comes in; when no help from earth, there is much from heaven; GOD loves to thew himselfe for David, when they can see nothing but His right hand put forth in their-salvation; Bleffed be GOD, a refuge that never failed David, He comes-in. when all goes out, a prefent help in trouble; Refige failed me, (faid David in his Mafchil when he was in the Cave) no man careth for me, Pfal. 142.4. my owne fervants speake of floning me, did he say at that time; but

then

dr.3.23.

then be encouraged limfeite in the LORD bis GOD, and faid, Thouget my refuge; O ! bleffed be GOD! Be the Nations never lo angry, and the earth unquiet, the Sea of this world never to tempestuous, yet His fervants eyes are ever to the LORD, they can put-in into the harbour, and they are fecure.

1/4.29.19. 1/1.26.8.

I conclude: Truely in value is falvation hoped for from the bills, and from the multitude of mountaines : Trul, in the LORD our GOD is the falvation of Ifrael. The meeke shall increase their joy in the LORD, and the poore among men [bal : ejsice in the bioly one of Ifrael. In the way of thy judge. ments. O Lord, have we waited for thee : the defire of our foule is to the Name, and to the remembrance of thee. Amen.

CHAP. 7.

Agrave Question resolved, Touching the manner how a Spirit is to berefifted; If he alts like a Spirit, then by the friit of Prager, wherein I frael neither was nor is wanting : If hee acts by the hand of an Edomite, then he must be resisted by the sword of an Israelite, wherein I frael now must not be wanting neither, but doe as I frael did, and as their Brethren in Scotland have done of lase, and in ancient Times.

1rid, greatly diffreffed, has encowaged himselfe in The LORD nis GOD; then, enquiring of The LORD is commanded to purfue after his enemies, and affured without faile to recover all, His army is but in an ill case for service, six hundred in all, two hundred fo faint, that they could not go. Notwithstanding GOD, who bangs the greatest waights upon the weakest wyers: does the greatest matters by the weakest instruments, has done His worke by these weake men. But yet, that all Ifrael may atteff Davids innocency, and fecure him from Sauls and his Edomites insolencies, GOD sends them all-in now, to help David; And in they come with a bleffing in their mouths, I' Chro 12.18. Peace, peace be unto thee, and peace be unto thine belpers, for thy GOD belpeth thee. Here is a grave question now touching the manner of refi-Stance.

If the Tribes come-in not to refift Saul, but (as affirmed before) his private will or pirit, like a ftrong man keeping possession in sauls heart, and holding his tenure therein more firmly by the activity and effectuall working of the evill spirit, which came upon Saul, and never left him to the day of his death: If so, Then me thinkes this kinde

Chould

Obj:

ed.3.

bou art

y, and

et His

o that

d from

Calba-

poore

indre-

to the

it is

ger,

lise.

did.

ient

to

ar-

red

net

by

n.

m

in

18,

th

î-

should have beene east forth by Prayer and Fasting. The meaning is. Ifrael should not have taken Bow and Arrowes, Shield and Buckler into their hands, but have fallen downe upon their knees, and have prayed for their Mafter and fo by mighty-wrastlings have dispessed Saul of his own spirit, so by mighty in him : This had been according to the Rule and word of The LORD Christ; This kind is not cast for the Matth 17.21. but by Prayer and Fasting.

To this I reply first, and doe grant,

1. That this kinde, while it does act as a first, is to be relifted by the fibit of Prayer, and so alwayes has beene cast forth. But when his actings are more open and visible upon any person, as upon that Lusatter there; Then, if there had beene force enough to refift him, the father of the childe, would not have called it a Reliftance of his childe, which was but the restraining of the childe from falling into the fire, and into the water. So we fee in this cafe. There might have been a relifting of the divell, which had had an affiance and good agreement with duty. Much more then, had this Limaticke Person played the Edomite, flourished with his sword, slaine all he met, man, woman, and childe. fucklings too, beafts also; made Cities ruinous heaps, Should Israel goe to prayer now? Pray the divell to be quiet: So they might have beene killed upon their knees. Ifrael knew the divell well enough, and the Edomite too. That the more they prayed them, the fiercer they would be, as Rab/bakeb cried the louder in the Jewish language, the more he was prayed to speake in the syriacte tongue; When the di- 2 Kin. 18. 28: vell has put a fivord into an Edomites hand, we must not use supplications, but put force to force, and conjure-out the divell with the Sword, If the divell make you bleed, try a conclusion, whether you cannot make the divell bleed; which is very possible, sayes zanchie, and he has a large discourse upon it, and touching the methods of Sa-

fifted by the hand of an Israelite. This first, I affirm, 2. That Ifrael, Priefts and People there, went by their Rule; coubtleffe they had used all fair means before they tooke the fword in hand. They had prayed for Saul, and to make their prayer the more fervent, they fasted for him also. Bu here was a sad case (you read it before.) San has murthered those Priests, who were the likeliest men in all Judah to pray and fast for him; he murthered them. Indeed it was as fad a cafe, as (I thinke) is imaginable; for, whereas he might have had groanes and Prayers put up to the throne of grace in his beballe, from the Priefts mouth, he makes the good Priefts groune because of his oppression: The good Priests would have cryed for him, spake good for him before his and their LORD night and day : San regards not that, he has shed their bloud, and now their bloud

tan. The divellacts now by the hand of an Edomite; he must be re-

Cries

1 8411. 15 35

1 10 mg. 16.

Si non ores, ce ma .tamen:fortacio non præfiumat tendene.

Verfe 20.

Ver. 21.

Ver. 20.

cr'es against him night, and day, More long. LORD, bow long cer they do It avenge our blond that is thed. Truely this is an heavie case; cerwanting in that point. Indeed there is one thing touching this matter, which feemed strange to me : All this time which Saul has cast away, and worfethen loft, in perfecution of David; Theare not one word of cowifell or Prajer from Samuels mouth that good old Propher. It is true, before this perfecution begun, we read, Samuel came no more to fee Saul till the day of bis death, Yet me-thinkes it is very cleare and expresse (though not in words) that Samuel prayed for San', Neverthe. leffe Samuel mourned for Saul (layes the lext;) Then he prayed for him fure. There is a fin unto death, tayes Saint I bn, I doe not fay that be Ibali pray for it: But, laves another. If thou mail not tray for bing yes mailt then grieve, and warne for bim, perhaps thy fighes, grames, and his genitus this in ternings of the first, may ofcend thither. Where thy praces prefiones not to penetret quo ora- come, Samuel MOVR NED for Saul; That was a servent prayer: And certainly the LORD answered Samuels Prayer touching Sail though not as samuel defired yet as best pleased the Lord. He answered him, and in a very effectuall way and manner of answering : for thus we read : So David fled, and escaped the bands of Saul and came to I Sam. 19 18. Remit, and teld kim all that Saul had done to him; all Sauls ungodly deeds and hard words, committed against David, he told Samuel all. and they dwelt together at Naioth. Saul heares of this thing, and where Davids abode is and he fent meffengers to take David : GOD prevented hem, and made a change of them quickly, no fooner came they thither, but they doe (for the time) as others did, they proprefie. Saul heares all this, he will have his Will, fends more Meffengers and thither they came; and it was with them, as it was with the former, they prophetic alfo. Then Saul went himselfe to Ramah, for he will have David whether GOD will or no; But when he comes thither, he is changed for that feafon, and does as all his mellengers bef re him, and then it became a Proverbe. How was this sudden change made in Sauls messengers, and in himselse ? It is answered, The Spirit of GOD came upon them : That is true; but fure there is formething in this, and Samuel standing as appointed over them : Doubtleffe this change upon San' the restraint of his bloudy hand, the thrufling-backe of his fword three times fuccessively, was the fruit of Samuels words, and answere of his prayers, for and in behalfe of David, and to withhold Saul from shedding innocent blood. I make mention of it here, To shew, that all faire and warrantable wayes were used, prayers and supplycations were put-up for Saul, while there was time for it, and persons fit for that service, which did properly belong to Samuel and the Priests, not to the Heads of the Tribes. It was their time

8.2.

r thou

CCT-

enct

mat-

caft

cone

het.

more

and

the_ nım

be

yes

and

t to

: 12

ul.

ed

10

to ly

no w to appeare in the Field, there to hold up their hands, with their S words; for Saul in purluance of his own way, and to fatisfie his will, bath commanded the Edomite, and Nob is destroyed, and Saul is hafling to Kellah, and hath called together five thousand men. David and his men must look to have the roughest hand put out against them. that ever was put forth, for it is Sauls hand, and his Edomices, as it is at this Day : Therfore, I will cleare Ifraels duty, now, wuching their prayers for their King now, (as I have cleared their practice in taking-up Defensive Armes) That they have performed their duty at

that point just as belongeth to the Israel of GOD.

Armies appeare in the field in a feening opposition to the King. yet not lo indeed, but in opposition to his wicked Councell, carryed on and acted by that evill four, who now workes to effectually all over all the Christian world; Now the Objection is, That Christians should make no Relistance, no not of the Devill, but by prayer and faling. I have deayed that and made it cle are; That, when the Devill acts by the hand of an Edomite, then he must be resisted by the fword of an Israelite; We must make him bleed (a spirit though he be) if he maketh us bleed. Yet I fay: as I rael then, to have I frael now. taken the old way of disposessing the Diveil by prayer and fasting: They have made petitions to their King, prayers and supplications have been put-up to him; So many and to fervent. That I frael may be faid, in this behalfe, to be, a graying people, wrattlers with GOD for their Kingand their King may be faid to be a King of prayers. But yet there is no Answer of prayer. Yes, there is: as shall appeare by and by, though yet not fuch an Answer, as Israel could defire with all their hears; And for this it is a fad thing to confider. Whether the fighing of the poore under his oppression hath not thrust-back the fighings and groanes of the poore, for, and in his behalfe: whether the blood he hath thed (for he hath given a commission to the Edomite, the Papist, an old Advertary to Itraell) whether this blood he hath fri t like water, crees not lowder in the cares of the LORD for Revenge. Then the prayers of his faithfull fervants can doe for mercy? we cannot refolve it. but it yeelds a fad confideration. Yet certain it is, The true Ifraell of GOD, Ministers and people; may see a Return of prager, for, and in behalfe of their King, which appeares thus, The King by the motion of his evill Conncell purfued a way not good; he fent a curfed Bycke into Se tland, worle then a Sword against David, This destroyes the body, That the loule; This Booke was rejected by the best Law Facile estimate, and Reason that ever was tead; yet the King was pleased to force it quid in present upon them; and they forced it away: The King, preffed by an evill grave, ore, Salv. Councell, prefice-on, and fent Messengers again and again, and then de Eccl, lib. 3- o the Shord preffed on; Then he went himfelfe to the borders, as often

himselfe: And what he did there, for, and in behalfe of David, (I

meane the true (ervants of GUD) he knowes, and GOD knowes. and more then typo or three in the world; for his own hand has made it legible pursuing David with the Sword, and those that have an hand with David ever fince. His heart could not be with David, the faithfull in the LORD in one Kingdome; and his hand against them in another. But how comes it to palle, that the King (we must speake out now or never) has driven on-vvard turiously, more then 4. yeares together, preffing-on against the drawn sword, and yet the fovord has not taken him off from the earth? We must fay, GOD is exceedingly patient, and long-fuffering; but fure the prayers of them, whom he perfecutes, has hitherto been as a shield over his head to keep off that deadly shower we read of, from falling on his havry scalpe: Prayers have turned back from him the sevord of the destroyer, vyherevyith he affaved tyvice to have destroyed his native people, or to make their meeks stoop to an iron youke; Prayers have withheld from his lippes, That horrible draught, (the portion of their Cup. vvho vvalke in such vvayes) fier, and brimstone and an borrib'e tempest. His good people have put up prayers for their King, they are not wanting therein: If they are wanting to their King, it is in reproofes, in telling him in plaine and down-right words (as the Prophets before him) That he is in a perishing way: Certainly, if they are wanting to their King, it is in this, they have not fent him a writing, a Chro, 21,12, fuch as leborant received, wherein was written; Lamentations, Mourning, and Wee. They have fought GOD for their King, and they have not fought Him in vaine; therfore it is that he yet drives-on furioufly to destroy David, and those that have an hand with David, and against the Angels sword in his way, and yet the sword has not cut him off from the earth. And his good people are not a weary, they will continue feeking GOD for him still; though he revile them. See Thank-off, they will bleffe him; though defamed, they entreat; being perfecuted, they will suffer it: For this is his good Peoples duty, theirs, whose duty it is to lye on their face; but not theirs, to whom GOD fayes now, as unto lefbus, GET THEE VP, there is an accurfed thing, which has thrust you from the Lord, and it must be thrust away: they must be cut off from the earth, who have taken peace thence, and have put forth their power to dethrone the LORD Christ. In bus then, and

> the Princes of the earth. Remember now what the Seots did, not 3. Yeeres agoe, but almost

> the Worthies of the LORD now, must not lye upon their faces, but (according to the power that GOD has put into their hands) they must oppose these actings of the couls spirit, working effectually with

Pfal. 116.

p.83.83.

Went

4 (I

Wes,

has

have

abid

finit

nuft

hen

the

D

s of

his

his

the

ive

ive

of

or-

cy

in o-

re

r-

re

-

ıt

most as many hundred : Their King, lames the third, lived an idle life from the beginning of his Reigne, which was the Seventh Teere of his Age: He was no fooner Marryed, but hee Dored, and had a speciall gift in flattering himselfe. And those about him (few or none) of the Exclusi Nosition Nobility the worst he could pick from cut of the Cities or Country) tate. quickly learnt the Court-Art, and could flatter as well as their King: but none more accurately then the Priets could doe; They told their King, he might doe what he lifted; he was King, and his will was the Law, Thereafter he might punish, and might pardon, and bestow his honours, as he would, and not as the Common Law wills; bur, faics the Author, all as hee wills, fo it must bee; will was Law and king both, and Commands all. What a miserable Confusion was here? The face of the Kingdome quite changed; Nobles could not be heard, nor the Law neither, and good Men were Silent, Some bale Men, or quite degenerate, had the eare of their King, and his heart, and commanded his hand; and they did all till they had almost undone all, for they Monopolized the Commen good of all the Subjects, their King; They Ingroffed his heart, that deare Commodity; So as That, which should be as Rivers of water to Refresh the whole Kingdome, they made as a fealed fourtaine, quite shur-up to all honest Men, and open to, &c. In the Nick of Time, there came an Ambaffadour out of England (if I well remember) to treat of Peace, and to feale it with a Marriage, when the Prince and Princeffe should come to age. So great a businesse required consultation; The King calls a Patliament; He (with his wicked Countell) has his end; facisfaction of a Private will; and to enlarge Private wealth; The Nobles and Commons have their end, the Common-wealth, the publike Faith, and Truft of the Kingdome. They are all affembled : the Lord Douglasse (a faithfull Minister of State) is their Speaker; his Speech is long, that which relates to the prefent is thort; He tells them wherefore they were called together, what their Kings end, what theirs; the Kings bufineffe requires no hafte, the matters of the Kingdome does: he opens unto them the finke of the Court, shewes the Nobles and Commons their Vaffalage under thefe, the vileft perfons, who stanke all the Kingdome over. We are Nobles, fayes he, ye and we are a free people, yet if we looke not to it quickly, we must be made fervants to the baselt Masters, the lusts of our King and his favourites, who have follen away our King; his heart is gone, quite alienated from his friends, and betrayed to his enemies. No fooner this was spoken, and his speech ended but out he and the rest went, Nobles and Commons, and to the Court gate. What is the matter, fayes the King? We will plucke the evill Counfellours from your fide, faid they. The Queftion was quick the Apfwer was as quick :

50

m

Yr chm function

They will have their demands, and they have them ; those evill Counfellours, the Pligue and Pefts of the King and Kingdome (all but one, and he was a youth too ingenuous to learne the art so quickly, is spared at the request of the King but all the rest) are given over unto them; and they as quickly hang them up. How did they doe for Ropes? That might be a question indeed, being so neare the Court re fubria decilene, gates . They made an honeit flift, for they hanged thefe evill men up with their horses bridles Perfidious Scots, taid some, three years agoe: Honest Scots, say I, and shall say so, till I read and finde the contrary: They will bestirre themselves, when they see a Kingdome There is not the like flory but a very notable one neare to ruine. of Dwithus their eleventh King, mentioned before thee was flaine in battell by his ow e subjects; They re blamed for it to this day, that they brake their Oath with their King: No they did not be brake with them, and was the most perfidious King that you shall read of in any Chronicle. The case is plaine and the manner of refiflance, cleared to be as becommeth Ifrael then and now : But all Ifrael comes not in now as they did then, to help the LORD against the Mighty: There will be excellent Reason given for this in the next Chapter.

CHAP. 8.

Mans extremity is Gods opportunity. David had a glorious deliverance when he was made meet for it: So shall the Church have, when their adversaries have filled up their measures; When Gods People are purified in their furnace, then their God will fend them glorious Saviours, and a glorious Salvasion: In the meane time they hold fast their considence.

Davids helpers came-in, he was raised to a glorious condition here on earth, the Crowne was fet upon his head prefently; and there is mighty Reason why it was so: His head was made meet for a Crowne, he was fitted for deliverance : All his strong holds were downe; all his altars (the lying vanities whereto he trusted) were as Challe stones, that are beaten asunder. He was greatly distressed, forfaken of all humane helps, refuge failed, all is gone, and all the discouragements in the world were upon him; yet at fuch a time he fainted not but encouraged bunfelfe in the LORD his GOD; Then he could exalt GOD in that day, he could fay of Him Thou art my frength, my Rocke, my Fortrejle, we, he called upon the LORD in that day.

V4.27.8.

Pf41.18.12.

e8.3.

Coun-

if one,

cly, is

r un-

e for

Court

men

vears

e the

lome

one

laine

day.

t, he

hall

refi-

IG-

m/t

ext

le-

e,

50 he was faved from his enemics, and from the hand of Saul. Our 2 Sam. 22. case is otherwise, our helpers come-not-in, as to David, all as one man; we are yet greatly diffressed. True, you will fay, in some quarters of the Land, but it is not every mans case; and God forbid it should be so all the Land over : So say I too. Amen. And yet it must be every mans case, I meane not, to suffer all alike, the spoyling of our goods, but to be affected and afflicted for what others our Brethren and Sifters doe fuffer that way; this must be every mans case, to have a sympathy, a fellow-feeling of what others doe fuffer; wee must suffer all in compassion, before we are delivered; every man must beare his part : partly (fayes the Apostle) whilest we were made a Heb. 10.33. garing frocke, both by repreaches and afflictions; and partly while we became companions of them that were fo afed. If we examine our case by this Scripture, it will tell us how fit and meet wee are for deliverance,

which we wonder does linger to long.

The fword has greatly diffressed our land, how has it wrought upon the oppressed therein, or what compassion in those, who have not yet been oppressed by it? Surely it may be answered, that the most of perdididisnellius have loft the fruit of all this fore weath, which has been upon our tatemealamitaneighbours these many yeares, and upon our owne land these few this & miserimi fast estimates, which yet we have reckoned yeares: We are very miserable, pellimi perman-(that is every mans complaint) and yet we continue very wicked, and that fiftis. Ang do the tewest lay to heart : We are far from seeing this fruit of our pu- Civild, 14.33. nishment, The purging of our same : But this we must see before wee are delivered ; By this thall the iniquity of Licob be purged, and this is all Ifa. 27.9° the feuit, to take away their finne. These words containe much, we will give our minds to understand them . Then we shall observe. That there is but one meanes, even by the floud of Christ, wh reby the iniquity of Iscob is purged; He onely takes away finne, immediately by Himfelfe; our repentance does not merit falvation, nor can our many Plagues fatisfie for one finne : GOD forbid we should thinke fo; Nav. GOD forgive, if any fuch thought should take hold of us. The intent of the Prophets words is this, That the People of GOD ought not to murmure and repine under the plagues and strokes of GODS hand; These are intended for remedies, and meanes to plucke downe, and humble the front heart under Gods Almightie hand, to make His People fall low before Him, in the fance and humble confession of all their provocations against Him; and that He is righteous in all He has inflicted upon His People, wanton evermore in their prosperity, and more hardned in their way. They must bleffe GOD therefore for His plagues, and fore judgements, and pray unto Hime, that as He layes the stroke upon them, so He would fanctifie the same unto them, to the beating downe of all their strong

holds, (which in the day of their prosperity they have raised) for the confuming of all their Idols, fet up in the heart, or before the eyes, that they may moulder away like Chalk-flones, that are beaten in funder, that they cannot stand up. This is found repentance, a forrow after a godly fort; and hereby, as by a fanotified meanes, the iniquity of facobin purged. Repentance, that which is found, is a fectet thing, the berg mirrord affection of the heart, deeply humbled for some yet is the truth thereof discovered by outward signes and tokens, which the spirit calle fruits meet for repentance; and in this place. A taking away of finne, It is vaine to talke of repentance, till we fee thefe fruits; or to thinke of removing the plagues, till by (fuch a) repentance we have removed our finnes: When is that? or how can we know we have repented? When our Idols are mouldered away like Chalk-stones, that are beaten in funder; and our lying vanities stand up no more. Thus we have the purpose of these words, and of Gods dealing with His people at this time: They are greatly distressed: Let them thanke God they are so, and say, The LORD is righteous, GOD intends them good by all this, and He (tayeth His rough wind in the day of His East wind ; (i.e.) He moderates His Judgements, He correcteth in measure, that His people may debate about it, That thereby the migusty of lacob may be purged, and this may be all the fruit, to take away their fin,

Three Confectories shall be cleared from hence; Then I con-

clude,

First, That our evill of punishment (as of sinne) is from our felves : GODS

owne people make their adverfaries strong.

Secondly, That the LORD lifting-up the right hand of his adverfaries, giving them successe in the world, does this the more to confound them, so perfecting His owne Prase, and His Churches good.

Thirdly, When His People are meet for deliverance, then it baftens as up-

on Eagles wings. I will read these over againe very briefly.

First, If the enemies of GOD, and His Church lift up their head, and His people turne their backe upon them, they may thank themfelves; their linnes have made the enemies strong, and the nselves weake; they themselves have put a sword into their enemies hand: We say, that Malignancy in persons, and things, doe give checke to great proceedings, and doe hinder the comming-in of unspeakable mercies. We are deceived: the LORD, the Churches GOD, never graced His adversaries, (whether Spirituall Lords or Temporall) so much as to hinder the comming-in of deliverance to His People, or to retard it for an houres time. Their opposition does now, as it ever has done, rather hasten deliverance; their extreme rage against it, rather puts it forward. The Ancient of dayes doth not like the dayes, lengthen and shorten, yesterday and to day. He is still the same, His power

12

Matth.3 8:

I.

II.

III.

I.

the .

cyes.

mder,

fer a

cobis

bery

ere-

alle

It is

cof

ved

cb:

tten

ive

at

ire

lla

Power the sime, His Love the same. But laiguittes, these make the wall of separation; Simes, these hide His sace from us. And these are the sinnes and inequities of His own people, theirs, who with desire do desire That deliverance might go on, and that The LORD would appeare in His glory; their sins are the let and stop in the way, The proposing of some and daughters, these are the mountaines in the way. O Deut. 32-19. that thou wouldest have bearkned to my Commandements, sait the Lord! Is. 48.18. What if he had hearkned? Then mercies had followed mercies; deliverance after deliverance. loving kindnesse upon loving kindnesse, Then had they peace beene as a siver, and they righteousnesses as the waves of the Sea. Heare againe what The LORD saith: O that my People had heark. Pfal.81.13. ned unto me, and straed had maked in my way. Had they done so, then it had followed, I bould soon have subdued their enemies, and traned my hand against Verse 14. their adversaries, The haters of The LORD should have submitted themselves.

It is a conclusion of experience drawne-up from the Time, the See Dan. Ha-Dans came in, after them the Normans, and now the Times (I meane rald.29.25. Beafts in the shape of men) "That never any enemic came-in to our" Iland, before he was called-in by Divisions: And, being come-in, "They thrived by our Fastions, and were strengthned by our Sinnes. I will adde this to it; That never any adversary from that time to this day, (for I will go no farther back) strengthned himselse against the

Church, but by the finnes of the Church,

Hierom resolves a question greatly for our profit, "What is "the Reason, That the Heathen people rage, as now they do; That a See 2. Seet. "Barbarous Nation is fo strong and prevailing as now they are? Our P. 24. "finnes (faith he) against a good GOD, in whom we found no iniquity ; ler. 2.5. "Who hath done us good all our dayes. These our sinnes have stirred-" up our adversaries, given them heart, made them strong against us. The finnes of the Church strengthens the Advertarie mightily against the Church. It is of eternall use to consider, what and where that thing was, which gave checke to Io bush Battalion or Militia. It was not any favour The LORD bore to them, for they were the people of His Curfe : It was not any power of the Adversaries, they were not a confiderable company, a few, faith the Text, and why fould all the per- loft, 7.3. ple labour thither ? Yet we reade how those few prevailed, for the evill was from themselves, the accurred thing is in Israels Camp. There is . a deep matter in it, faid lob: A root of wickednesse, it must be discovered, and rooted out, before The LORD will take off His hand. Who gave lacob for a spotle, and I frael to the robbers ! Did not The LORD, 1/4, 42.24. He against Whom we have somed? For they would not walke in His wayes, neither be obedient to His law : Therefore He bath poured upon Verfe 25. bim the fury of His anger, and the strength of battell, "The anger of the LORD is kindled againft His people : and He hatb ftreiched for the His band againft " them :

Levit.26.18.

" them: and their carcaffes were torne in the midft of the ftreets. Then The LORD was pacified towards His people, was He not? No: for all this His anger is not turned away, but His hand is freeched out fill, " The Sy-" rians before, and the Philistines behinde, and they shall devoure " Ifrael with open mouth. Now The LORD is pacified: No, nox yet : For all this His anger is not turned away, but His band is stretched out Hill. And the very fame reason now as then, For the people tarneth not wito Him, That Imiteth them, neither doe they feeke The LORD of bofts. Therefore His hand is fretched out fill; It is repeated againe and againe, to affure us, if we proceed in our finning before The LORD, He will proceed in punishing before all Israel and before the Sunne: till we repent of our fins. He will not repent of His fore plagues; He will proceed to fraite till our uncircumcifed bearts be humbled; till we can accept of our punishment, and say from an ingenuous and bumble foirie, The LOAD is righteons in all that He has done against us : Till this be, we shall finde it will be thus: His anger is not turned away, but His band is firetched out ftill. I will puniff you feven times more for your finnes. and I will breake the pride of your power : i. e. If you will walk contrary to Me. I will walk contrary to you: And now confider we with all our hearts how contrary we have walked. We thinke the wrath that lyes upon the land is fore and heavy, and indeed it is fo. But confider. we: was it a light provocation, to prophane The LORDS day? to mar the beauty of it, more then any other day! The Bilhops pave command for that, you will fay. That is true; Therefore the land has spewed them forth: You shall heare more of their rough hand and bloudy delignes: But never any more of their unrighteous decrees, and git: vou fue//e: Be the Nations never to angry, they shall never prevaile to bring in Bishops againe. But the people were content to have it so, to have The LORDS Day so prophaned; to have such a scorne put upon it; And therefore, if we be trod-upon all the land over as mire in the ftreets: And if the land should now lye-fallow, and keep her Sabbaths, we must acquit The LOR D and say, Hee is righteous. But I will not reckon up particular fins, for they are infinice. We are conluded; Great and marvellous are Thy worker LORD GOD ALMIGHTY just and true are Thy wayes, Thou King of Saints. for Thy judgements are made manifest.

Nev. 15.3.

2. The LORD makes His Adversaries successfull, gives them power over His people, to put forth all their wrath against them as at this day; I say all their wrath; never was there such a wrath, boiled to such a height of rage as now it is at this day; for it is against Debid, and his men, put forth by Davids King, and his men, which will be a scorching wrath, and it shall be put forth to the utmost extent, because under specious shewes, and formall pretences, to maintaine The

rall

Sy-

ure

noc

out

Es.

1.

our Lawes by lawlesse men ; our Liberties, by companies of Robbers our Religion, by Papifts, the bloudiest men that are, or ever were in the world, haters of GOD, and the power of godlinesse: This will be a bloudy perfecution, the roughest hand will be put forth now, that ever was put forth against the Church, for it is put forth against David and his men (as was faid) by Davids King and his men, for Reasons so specious and fermall (in some mens cycs) as aforefaid.

Never any Popes were greater oppressors then those, that had the most specious names: Pope Godly (Pins) Pope Harmlesse (Innocent) Pope Civill (Viban) these were wicked Popes, yet not more wicked then they, who have a form, and specious pretences: They will make a people free by oppressing their Lawes, and them under the foot of pride &c. and their King glorious (fo they fay) by making him a Lord over a conquered Nation : and that (fayes Sir Thomas Moore) is Vnumaliquem' not to be a King over men, but a Laylor over Captives; To be a Keeper of a pri-volupeare ac de-fon, and not chiefe Guardian in a Kingdome. Yet the LORD may ful-mentibus undigs fer these men, or rather beasts in the shape of men, to goe-on (to the ac lamencantibus length of their chaine) and to prosper, to as it may be said, The Taber- alir, hoe non en nucles of Robbers prosper, and they that provoke GOD are secure, into whose ris esse custodem. band the LORD bringeth abundantly, GOD is righteous, fo we are re- To. Mo. Viog. folved; But why is it fo? For excellent Reason: That their Adverfaries may fill up their measure apace, and heighten their destruction, which will be in all His peoples fight, as liked-up even to the skies: Their rage reacheth to heaven, so shall their judgment also. Secondly, GOD useth the wicked as Scullions, to try His people, and to purge, and to make them white. fo perfecting His praise, and His Churches falvation; to make His people MEET for deliverance, as we shall heare by and by. GOD does not suffer this viperous generation to run at large, (laxis babenis, as a best with reines on nick) that they might fatisfie their lasts upon His people. (though so they do, and GOD fuffers it to be done) but that is not Gods end, this God intends, The purifying the purging the humbling of His fervants, that their lufts may be subdued, the lufts of the Eye, of the World, and Pride of life. This is Gods end, the very purpose of His heart, to make a people meet for deliverance when this is done, the Rod shall be cast into the fire, the tabernacles of the Robbers shall be destroyed, and they feat to their owne place. We wait, and God waits; we we have waited wait for deliverance, GOD waits for glory, in waiting to shew three years, Ged mercy; we shall have our waitings in good time, when His people has waited eight shall be truly humbled for then they shall fee their defire upon their ty yeares. enemies, and give GOD the glory of all His worke, even of His Strange work : for.

K 2



delivered fuldealy then the Lord will fend them meet Saviours. It is true, GOD can worke by what instruments he pleased; but He

will not use base and ingiorious instruments, to worke forth a glorious salvacion, such as He has now in designe: not such as presend to have an hand with David, and work all the mischiefe they can against David, and those that have an hand with him; and drinke the health of those, who have sworne the destruction of David, and in pursuance of that, shed bloud to their power. These men, who have drunke a way their wits, and their valour, and their healths, and curfed away their foules, the Lord has rejected; they shall not, if they would doc Him service in this warre; He will purge His Armies. as He has done the Courts: He will have Noble Instruments (I meane faithfull, such as teare GOD above many) to carry on these delignes, and to bring about a worke of this nature; Certainly they must be Mosesses and Instruction, and Davids, by which He will worke forth this glorious deliverance; when GOD does glorious things, wee shall see they are done by glorious instruments; so it was in ancient times to it will be now. We smote Og, and all his people, till there Was none left to him remaining; And a buge fellow this was, King of Balban, Who remained of the remnant of the Gyants; and we tooke all his Cities at that Deut. 3.3. 4.5 time, there was not a City which we tooke n. t from them, threefcore Cities, and these were senced with high walls, gates, and barres, besides unwalled Townes a great many, Who was he that was so victorious? Moses the faithfull Servant of the Lord. It is as notable, how successeful Influe, Moses Successor was (when the accurred thing was removed) we never read the like untill this day: He came upon his enemies like a tempelt destroyes all as he goes; he passed on to that strong bold, looked upon it, and tooke it upon that day, fayes the Text: That is the account he gives us, He came, looked upon Makkedah, Libnah, Lachilh, Eglon, Hebron, and Hazor, the heads of the Kingdomes, tooke them on that day, destroyed them, neither left they any to breath. Some adversaries melted before him, others submitted, others stood-it-out, and quickly fell to

Queft. Anf.

But when are a people meet for fuch Saviours?

mies againft whom you fight.

When the people can love fuch Saviours, and not dote upon them; When they can pray for them, but not trust in them; when they can use them as glorious Instruments in Gods hands, but not leane upon them, for that is to depart from an Almighty Hand, (the Church LEANES upon her BELOVED;) When they can give them their due thankes, honour, and praise, and God all the glory : O

his foot, which Joshua set upon their neckes, and gives Israel affured confidence for ever, Thus shall the LORD doe against all the ene-

how

ŧ.3.

be

It is

He clo-

end

1 3-

the

in

ive

11-

cy

S,

(I

C

ŝ,

e

how faulty have we been at this point! therefore how has The LQRD If weeker OL pluckt fome of those instruments from us those that were most faith. deans sword the full : and weakned the strength of others, because we looked so fied - we and o him, and faith towards them. How bath he discovered the treachery of others? overthrow all. And all this that we may take our hope wholly off from the creature. and fix it fully upon Him. who is faithfull. If The LORD They us no more, bleffed be His Name, that He hath theyved us fo much, and, that He hath Grengthned the hand of any of His Servants, to bring falvation to His Itrael, notyvithitanding Ifrael is fo prone to idolize Men. I must give resolution to one question more.

VVhen are a people fit and meet for fuch a falvation GOD has

novy upon deligne ?

When their uncircumcifed bearts are bumbled : when they can indeed and in truth acknowledge their contrary making, and accept of the punishment for walking so contrary to the rule and will of GOD; great persons, when their droffe and four is fod forth in the furnace of their affi- who had travelction; this must be before we are delivered; GOD does not deli- led all Germany ver out of the furnace, before His people are purified therein. We think found the Protewe have Iven long in the furnace; But what have we profited by Iv- flants there fare ing there fo long. Is not he that was proud, proud ftill? he that was more wicked unfilthy filthy ftill; Is not the great foun fod in, and are not the Bellows fures and calaburnt > As The Lord complaineth. We are Braffe and Iron indeed; an mitie, then when ordinary fire, (ordinary affliction) will not melt us. And though they were in their ease and some are more tender, and, with losiab, will quickly melt, at the very prosperty. hearing of wrath denounced, yet these things must be soberly enqui- ler. 6,20. red into by all, before we be delivered.

a. A people are meet for deliverance, when the accurred, whether persons or things, are deftroyed from amongst them; then Iohuah was mighty and prevailed, and not before. Till the accurfed were destroyed loft. 7.11. from amongst Israel, Ifrael were accurfed; and lying on the face could

not help them. That is a refolved Cafe.

3. A people is meet for deliverance, when all their Strong-bolds are down. I do not meane those before our eyes, though this may he : All our Forts and Freast-workes must be dettroyed before our eyes also, as Davids was: I fay, it may be fo, and likely fo, because it is so hard a matter to have them, and not to Truft in them. And if we do truft in them, then they must be impoverished, faith The LORD. All our ftrong-holds must downe. All wherein thou trustedst, that is out of question; Every thing that exalts it selfe against GOD must down, for GOD will be exalted in that day. It will be a glorious deliverance; His people shall be greatly exalted. Their enemies all shall be strangely confounded: None of the glory of this wonderfull falvation shall be given to the Arm of flesh. GOD will have all, He is dainty at that point, K 3

Qu.

duf. It is a fad relation I read from a. over; that they

fur

fed

too

point. He will not give His glory to another.

To conclude, we think GOD is long in comming, and falvation fleepeth. No. GOD will come in the fittelt feason; His salvation, shall come, and not stay; It shall come, and in such a scason, and in fuch a glorious manner, as His people shall say, Salvation could not have come in a fitter time. It is certaine, that the Servants of The LORD shall acknowledge, they could not have wanted any one thing. Their LORD has done in shew and semblance for their Adversaries, and against them, His own people; their falling before their enemies, has made them fall low before their GOD, and rife high in their faith; and to hold their confidence the fafter. They could not have wanted those blowes in the North, no nor those blowes in the Welt, which were like those stones thrown against Saint Suren. They did knocke them dofer to their GOD. They could not have wanted that unfaithfulneffe in forme, nor the treacherter in others, or the weatnef. Fes of others, they could not have wanted any of all this; for all this has greatly advanced the Wildome, Power, Goodness, and Faith. fulneffe of GOD. All has made His people wife in the wifedome of GOD, and strong in the power of His might. If they lad not beene fo weak once, they had not been to ftrong now. If they had not feen what fooles they were, they had not been fo wife now. If they had not been filled with forrow once, their joy had not been fo brim-ful now. Their falvation could not have come fooner, if it had, it had not been fo well; their hearts had not been so prepared for mercy, for such ordinances, so agreeable to His holy will. If they had not been hewed and hacked, they had not been polifhed stones to fitted for a spirituall building. In a word, their ficknesse has beene better to them then their health; their was better to them then peace; their prison better then liberty; their fallings before their enemy has made them more victorious; and in deaths often, has made their lives more glorious in the face of heaven and earth. Now bleffed be GOD. Who doft all things well, and in the best time, as shall be best to advance Thy glory, and Thy peoples falvation! Bleffed be GOD! Why then do with Thy people what Thou wilt; take Thine own Time, and Way, to do with them what Thou pleasest, Wilt Thou suffer the Plow-men to make yet longer furrowes upon the backes of the rightcous. Bleffed be Thy Name, Thou wilt make the field of Thy Church more fruitfull there. by. Shall there be a treading downe by the foot of pride yet longer? It is that Thy people may rife in their faith more gloriously. Shall Thy people lye yet longer in the deeps? It is, that one deepe may call upon another, the depth of mifery to the depth of mercy. Shall Thy people lye longer amongst the Pots? It is that they may be more glorious, as are the wings of a Dove, covered with filver: and her fea-

Pfal. 68.12:

thers

ration

ation,

nd in

d not

The

one

Ad-

cfore

rife

ould

es in

even.

nted

nefthis

ith.

e of

not

en ed

Ill

ir

11

thers with yellow gold. Wilt Thou keepe Thy people longer in the furnace? It is that Thy people may come forth as filver feven times purified in the fire. Thou wilt do Thy people good by all this; bleffed be Thy Name. Yer remember LORD, Thy Servants are flesh too; their strength is not the strength of stones, nor are their bones of braffe. Let not the rod of the wicked lye alwayes upon the backes of the righteous, left they also put out their hand to wickednesse: life up the foot to the perpetuall defolation. The spirit will faile before Thee : LORD haften Thy work ; LORD frengthen the hands and the hearts of Thy Servants, for they are called by Thy Name and their trust is in Thee. Thou wilt fave, Thou wilt deliver, for it is Thy promife. Thy Servants will not be beaten from Thee, but by their blowes closer to Thee. They are well content, fince Thou art pleased to, to fee the Tabernacle of David fallen downe. Now they looke, Thou Act. 15.16. wilt binde it up firme and stable, as a quiet babitation, a Tabernacle that Ifa. 33.20. that not bee taken downe, not one of the flakes thereof (ball ever bee removed. what The Servant lacob faid once, the feed of lacob will fay ever, I have Gen, 49. waited for Thy Salvation, O LOR D! It shall come at the fittell time, and by the fittest meanes. Even so Amen.

Alchough the Eigeree [hall not flourifh, se, yet I will rejoyce in The LORD].

And in that Day thou shale say, O LORD I will praise Thee : Though Thou wast angry with me. Thine dager is turned away, and Thou comfortest me.

Emis tertie Sectionis.



PROCEEDINGS

OF THE

HONOURABLE COMMITTEE
Of the House of

COMMONS,

AT

Merchant-Taylors Hall,

For Raising the People of the Land

Vnder the command of

Sir William Waller.

August 3. 1643.

Ordered by the Committee to be printed.

LUNDON, Printed by T. Pain and M. Simons.

1643

1. 1. 5 4 4 4 ... Ord red by the Committee red for tech 4.0 Property J. F ison



A DECLARATION OF the Honorable Committee of the House of Commons at Merchant-Taylors Hall, August 3d. 1643.

Housands of judicious well minded men being throughly sensible of the miserable condition of the Common-wealth, seeing their most faithfull Friends Commanders, and Souldiers destroyed in small parties against strong and treacherous Enemies; and finding by long and

fad experience, that all endeavours of Parliament whether by gentle or forcible meanes, availed not to prevent or subdue their implacable malice, but as they increased in numbers, so they continued to spoile and murther honest religious people in all places where they came. And being throughly sensible of the distressed estate of our brethren in Ireland, and the wants and necessities of the poore through decay of Trade, and want of Fuel, and foreseeing that famine and destruction, were even seizing upon the

whole Nation, if not speedily, and by extraordinarie meanes prevented, did propose a not themselves the generall raising of the whole people (as one Man) as the onely meanes to give a speedie end to this destructive warre. To essed which, they presented a Petition to the Commons of England in Parliament assembled the 20th day of July 643, wherein they manifested, that they rightly understood the condition of their Enemies, and were no whit blinded by their desustances and in most earnest, and humble manner desired, that that Honorable House would be pleased to appoint a Committee to manage that great affire of Raising the whole people. The Petition was received with great expressions of affection; and a Committee of worthis Members of the House appointed for advance of that Service.

This Honorable Committee with great resolution and confidence undertooke this burthensome and great employment, as conceiving the same to be the last refuge of the people: in pursuance whereof they proceeded with great caution, to lay a sound Foundation and good method: which being agreed upon both for the City of London, and all other Counties, they then su mmoned all forts of well-affected persons of London, Westminster, Southwark, and parts adjacent, to appeare at Marchant-Taylers Hall on Thursday the 27th of July, there to subscribe for Moneys, Ammunicion, Armes, Horse, &c. and

to lift their persons.

The people appeared in great numbers, the Right Honorable the Lord Major, and many worthic Aldermen and Gentlemen were there to countenance the Work, which went on with great alacritic and cheerfulnesse; Amidst these arie

ene.

rely

tre.

om.

Oir.

hey

and

-15

ble

nı.

he

on;

ap.

nd

n.

of

h

e-

f

thefe proceedings, the people were very defitous that Sit William Waller might be appointed Commander in Chief-The peoples defire therein was presented to the Committee by Ma. Sheriffe Langham; which was immediately taken into debate, and upon mature deliberation agreed monto be presented to the H morable House of Commons for approbation, which succeeded according to the peoples earnest defire and expectation. Sir W.ll. Waller, upon motion of the Committee, being voted Commander in Chief of the Forces to be Raifed by this Committee, and was also made a Member of this Committee: all which was effected in few houres, and the Order of the House sent unto the people to cheare their hearts, and gratifie their willingnesse to preferve the Kingdome: The Committee in short time returned to the Hill, and after them Sir William Waller, and fare with the Committee: and after forme discourse, they all with him went out unto the people, where he entertained their loves with a brief. but most pertinent Speech, which they requited with loud, acclamations of joy and thankfulnefle, so as they seemed to be mutually engaged one unto the other, with the greatest solemnitie that affection could expresse, to the great contentment and joy of all good men; especially the Committee, who returned to their confultations full of confidence, that nothing would be too difficult to a Commander, and a people founited.

They found by that dayes proceedings, that it would be most convenient that subscriptions should be taken, and men listed, by chosen men, and none escape from being demanded to subscribe according to ability: Or if any

hould

should, that their answers might be knowne, being determined to proceed in the same method in all Counties. There came unto them divers Citizens, manifelting defires to further the work of the generall raifing of the people, as the onely means to preferve the Kingdome; but differed in their opinions from the judgement of the Committee, about the method intended for the advance of Menand Monies, utterly difliking all endeavours for voluntary subscriptions and listings, and earnestly proffing, that without a compulsive power, by which all men should be compelled to goe in person, or to contribute Monies, the work would be retarded, and nothing done; and defired that my Lord Major might be moved to call a Common-Hall for the forthering of the worke. The Committee remained firm in their judgements, that the voluntary way was first to be proved, as not doubting, but that the people being now fensible of their approaching miseries, and upon the generall raising for a speedy end of all their feares and troubles, they would not be backward, but liberally disburse their monies, and adventure their persons; which if contrary to their expectations should prove defective, would soone appeare, and did not doubt, but in fuch a case to be supplied by a coercive power from the House.

Nevertheleffe they agreed that my Lord Maior should be desired to call a Common Hall, where the promoting of the work of this Committee should be commended to the generality of the Citizens; which was done accordingly by Colonell Martin, and exceeding joy-fully approved of, to the great encouragement of the

Committee



Committee to proceed in their endeavours and intentions, and thereupon have issued forth their Warrants, and particular instructions to the Alderman and his Deputy of every Ward, to call unto them the Ministers, the Common-Councell men, and other sit persons to promote the said work, according to the method and instru-

ctions fent unto them.

eter-

otics.

de-

the

me;

the

ance

for

ref-

nen

ute

ne;

all

he

he

ıg,

h-

dy

oc

d-

2-

d

The like course is taken in Westminster, Southwarke, and the places adjacent, whereof it is most necessary, that every good man should take notice, lay to heart, and endevour to promote the same, as the greatnesse and neceffity of the worke doth require; there having been no other way proposed by them for listing of men, or taking subscriptions. And therefore what ever other good workes or defignes are on foot, let none be wanting unto this, the greatest of all, and last refuge of the people. Gare will be taken that your Monies shall be faithfully and frugally disbursed, and that no bad Officer be admitted, and the common Souldier carefully provided for: And experience will prove, that this is no vain bait or allurement; may the people be but as faithfull to themselves, as these Gentlemen will be unto them, and as liberall to the work as they are ready to spend themselves in behalfe of the plainest and poorest people in the Common-wealth. And then our enemies will foon feel the smart, and our friends the comfort of their endevours. Therefore let no man stand to see what others will do; let no mans evill suggestions upon faire prevences prevaile: who ever endevours to disturb or divert this work by never lo faire a shew, will be found no friend to the Commonmon-wealth: What you do, do with all your might: the work is Gods, to deliver the captive, and fet the oppressed free. Let noue therefore incurre that curse, which is due unto those that doe the work of the Lord negligently; nor that bitter curse that will sinddenly fall upon those that come not forth to help the Lord against the mighty.

MAKAKAKAKAKAKAKA

FINIS.

SVAV SVAV SVAV AV AV SV SV SV - ASS SVAV S



he : the

is due

ly; nor

In Raffiel What fully related, caviliers character fully fully to the Articles of applicate between a places, used to be applied to the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and Prince Rupert, and at late the Colonell Fines and at late the Colonell Fines and Article Fines and Article



Mercurius Civicus.

TNTELLIGENCER

Truth impartially related from thence to the whole Kingdome, to

volence) has prevent mil-information.

Find Thur day Big 27-10 Thursday duguft 30 1643 10

Poortunity, whether in Peacel or War, if not neglected is the wheth Engine, and most advantageous; in Peace, the thriving Merchant, by taking the benefit of winds and tide; makes a light the souldiery by taking the horizing with the populing bands and the souldiery by taking the not of their prefers occasions, and out the micles with the prey of their Enemies. The increasing tree of fir William Waller with part of his Forces from Enthals sources.

departure of fir William Waller with part of his Forces from Brilloi towards

London gave opportunity to the Cavaliers to range about the Westerne Comties phindering and spoyling those places, or parties, which were anything wel-affected to the Parliament, and at last to become so hardy as to set upon the City of Bristol it selfe, being the more incited thereunto, besidesthe former, both with the strength and consequence of that City, as also much inticed with the riches of it, fo that on Sunday July 23. in the evening about 20 thoufand of the Kings Forces, whereof for thouland horse and foureteen thousand Foote under the command of P into Rupert, Proce Maurice, the Lord Grandison, Lord Mohun and fir Rulph Hopton came and faced that City and afterwares furnmoned them to yeild it up (as they pretended) for his Majesties service, which Coloneli Fines and others of the Councell of War resolutely denying they laid fiege to the Chy and the fame day fome small skirmishes there was between them. On monday they gave a more figree affault to it & continued in fight the greatest part of that day, then the Governor of the Cicy Colon II, Nathaniell Fines caused Proclamation to be made through every Streete therof, That all men (fuch only excepted as were imployed in the service, Women and Children thould keepe she melves in their houses, and not ftir a road upon paine of Death, On Tuellers die Evaliers came up to the ou -works and affaulted them fix deep, every Rank feverally accounted, The first Ranke brought every one Faggots upon their backs a the fecond drope Carts before enem and fild the Ditches; The third were Musquetcers, Thefourth Pickes with wild fire on the tops of them; the fifth with hand Granados, and the fix, Musqueeters: all these one after another came on very desperatly, and some scaled the walls but were quickly repulsed and forced back, and in all this time though they prefumed to hand thousting their Pikes into the hol sakhanugh which our Cannons lay yet fuch was the Treachery and balenesse of the Gunner that he refused to give fire upon them, which Captaine Iohn Fines Lievtenant, a noble and worthy Gentleman perceiving he kickt him away, gave fire to the peece of Ordnance himselfe, and at that blow kild about 30 of their men; and when he had so done charged againe, gave fire and did more Execution upon them, and so forced most of them to retreat back with the loffe of above 800. Men, wherof it is certainly reported Colonell Lunsford was one, and (fome fay) the Lord Grandison and Sir Nicholas Stanning were both flaine. Then ridings came that the Enemy was entred the works at Froeme-Gate, on the other fide of the Town, whereupon two Troopes of horfe were femagainfithen who soone beate them back, recovered some Armes and took some Prisoners.

On Wenday Prince Rupert fent into the City, that if they would furrender the Towne, not a man should be plundred, or receive any damag, his defire being as much as might be to avoy dblood-shead, whereupon the malignants being the third part of that City instigated the filly people to raise; who in a great hurly burly went to Colonell Pines in the Castle and told him; That if he would not upon good conditions yield up the Towne, they d fire is about his Eares, And so constrained him to send for a parley, which being gran-

ted.

ted! Thefe following Articles were agreed upon berween Prince Rupere and the Colonell, in the behalfe of the Citizens.

Articles of Agreement between Colonell Fines. and Prince Rupert, at the delivering up of Briftel.

First, that the City should not be plundered. Secondly, that every Officer should march forth in his Armes. Thirdly, that every Trooper should ride out with his Horse and bis Sword.

Fourthly, that every Souldier should march away with his Sword Bag and Bagge.

Fiftbly, to have a fafe Convey for swenty miles.

ner,

iced

ouand

10er. Cer-

de-

ere

ued 11,

er-

0-

ad

rks ke

re ch 13-

ed ar

Signed Nathaniel Fines. of them to be to he farment of the Carle.

But upon the departure of our Forces on Thursday morning the Cavaliers notwithstanding the former agreement, fell a pillaging the Towne, followed the Parliaments Souldiers, unborft the most of them violently, tooke away their Swords, Clozens and Money, took away the Governors fumpter Horie and his Trumpet; fo faithfull they are in all their promiles, lo worthy to be trusted in all their proceedings.

Most of the malignrnts in the towne got greene Boughes in their hats, and let some at their doores, and the like had the Cavaliers, when they entred into Briftol : But plundred their friends afwell as their foes not sparing a houle where there was any thing of valve to be found using many opprobicous cerms unto them, pretending (though fallely) that they received the like wage from our Souldiers at the furrender of Radding & I to In I ado somelism at the fore mos

And it is conceived that if they have continued their plunderings in that City as they began, the greatest malignants are by this time, weary to their fo lorg expected guests. But they are not the first that have suffered in that kinde, let the malignants in all places looke to themselves, for they must be fure to finde the Cavaliers very impartiall in their plundering, and to spare neither friend nor foe; and let them be affured that akhough their persons be malignants yet their goods will prove to be Roundheads. One

Doe sting is abifurnisher than the grandestan and pillaging of the Kings Forces , Prince Rubert , and Prince Mantice Gre scient hantly on their Horfes , rejoycing atit , wi hout restraining them; but the Lord Mahun was much incensed, and severely corrected and reprehended some of the souldiers for fo duing.

and Prince Rupert, at the deliver-

The true Copies of a Certificate under Colonell Fynes own band, dited July, 17.164% As all of an Onder of a Complete of War . shell in Boil to the fama the exareting the some cantel. her sir Horizon Waller Left the City of Briftol.

Do conceive that Sir William Waller beving not hatte, stary would be of little use unto us for the defence of this City, and may be rather a burthen unto us in the confumption of our provisions . and therefore I do approve of Sir Williams resolution to march out of the Town with them , and to dispose of them as he shall think most advantagious to the Cause.

Nath. Fiennes

Parties and operation of our forces on I anticly monthly followed assembly the holder the forces of The parties of the policy of

This of according to the importunity of the Governor and his Officers) Sir William synthers department from Builtoll, will be of far greater conlequence for the advanting of dus praises fervior, then his remaining there. And after desowards his Excellence the Earl of E S S. H.X. or to London.

And a recorreined there it they have continued their plunderings in the o) inter Belte port Hungerford, it statem ertbur Hajalriged vedt vedt in Breite er Pophareit en son en William Cariford bedeen ved tur Breite er Pophareit er school see Edward Cook it about the state of the state ed mo Pyanels Dopol, de la Jonas Van-drufche malegiant per shely on the will prove to be a malegial.

good a Ling On Sarran haft bring the 20 of July color with

n their

ers for

MIA

and,

578

तिवर् क

or pf then

ve of

pose

nes

01

4 orte

nid:

Par.

Sir

for,

There were brought into London, and committed into feverall prifons about 270. of the Cavaliers which were lasely taken by Colonell Cromwell at Burleigh house neere Stamford, amongst which Sir Wingfield B. dingham Knight the new made high Sheriff of Rutlandthire was one, besides many other Captaines and officers and several Gentlemen of qualit in that County.

On the fame day alfo a Committee of the Lords and Commons met in the afternoone at Guildhall; where the Proclamation lately fet forth from Oxf rd in his Majetlies Name forbidding all Traffique and Comerce with the City of London, and the bringing of any provision unto them was publiquely read; land the dangerous and desperate effects of that proclamation were titlly laid open in feweralt excellent freeches made by, Mr. Tym and feverall of the wort'y members of both houses then prefent; and many incouragements given, them to subscribe with the more alacrity for the raising of the new Army, under the command of Sir William Waller foothere defence. And afterwards divers intercepted Letters of grat confequence were then read which because I conceive they will shorth be published in print . I forbeare at this time and further to mention, only whereas it is by some informed in Print, That the Cities of Briftol, Glocefter, Exter, Northampton, &c. or any Cities or Townes in the Kingdome that have flood up in defence of the Parliament are included. in that Proclamation ; yet let this fatisfie that none of them but London are THE STATE OF STATE contained therein. In any and all any and a service and any

The valiant and expert Souldier Lieutenant-Colonel Barriffe, who hath fuffi iently express his knowledge in Marshall affaires, in his booke, lately published, called, Military Discipline, was on Monday last, luly 31. buried in Woodstreet, all the Artilery attending his corps to the grave according

to their anciene cuftome.

Befiles the Proclamation before mentioned, there hash lately iffued out another Proclamation in his Majesties name, forbidding all Captaines, Masters of Ships, Marriners and Sea men no longer to be obedient to, or serve in any of the ships under the command of the Earle of Warwicke, and offers pardon to all such of them that shal come in unto Captaine Pennington, but the most part of the Seamen, not being so apt to be deluded by specious pretences have alwaies testified their great affection to the Parliament, and to the proceedings of it, and have lately taken the Covenant enjoyined to be taken by both Houses of Parliament, so that it is not doubted but that they will remaine faithful in twithstanding that or any other command to the contrary.

The Letters from Lancashire informe, That the faithfull (and never to be too much extolled) Manchesterians have lately taken about 70 of the Earle of Newcastles Forces, and 200 Armes, this was at a Towne called Colne,

wit in

within a few miles of Manchester, and they are in great expediation upon the comming of some few Porces, more from the Earle of Essente do much great and confiderable service against the Popula Army to those pares and

There is also a generall report concerning a great and most heree incompeter had betweene the Lord Willoughby of Parham, Sir Thomas Fairfas, Colonel Cromwel, and Sir Iohn Meldrums forces, of the Parliaments side, and Generall King, and some others of the Earle of Newcastles Forces, wherein some relate that Generall King himselfe is slaine; but for that I have not seen any Letters concerning it, I leave the Relation of it (if I be not

prevented by some others till the next weeke.

The Lords and Commons affembled in Parliament having received credible information that divers of the Kings Forces have already entered into Surry, and committed many outrages in those parts, according to their usual custome, and taking into their serious confideration the immenent dangers which would soon involve that County, if some timely resistance be not speedily made, have passed an Ordinance, therein nominating a Committee of Kaights and Gentlemen, to consider of raising money, and to take the subscriptions of the well affected persons in that County for the making of Fortifications and other provisions for their own just and necessary defence. And the said Committee is surther authorised, to raise Forces, as well Horse as Foot, in he said County, and them to muster, lead forth, sight with, kill and slay all Forces whatsoever that shall invade that County, without the

consent of both Honses of Parliament,

I his day also Letters were sent from the Speakers of both Houses into the severall Counties appointed by a late Ordinance of both Houses of the five and twentieth of July last, wherein they are defired to bring in their Horses at the places, and upon the dayes appointed by that Ordinance, viz. the fifteen hundred Horse raised in the County of Middlesex in aiding the Cities of London and Westminster, to meet in Tothill fields the fourth of August next. The three hundred Horse raised within the County of Hert. Sord: the fix hundred Horse to be raised in the County of Norfolk: the hundred Horse to be raised in the County of Bedford : the foure hundred Horse to be raised in Northamptonshire : the two hundred Horse to bee raised in Buckinghamshire, are to meet at Bedford on the eighth of August : the five hundred Horse to bee raised within the County of Effex : the fixe hundred Horfe to be raifed in Kent are to meet in Gothill fields the fourteenth of August : the five hundred Horseto be raised within the County of Suffolk : the fix hundred Horse to be raised in Norfolk : the two hundied Horse to be raised in the County of Cambridge and the Ife of Ely, and the hundred to be railed in Huntingtonshire to meet at Cambridge on the eighth of August next : the three hundred Horse to be raised in Surrey, the foure hundred to be raifed in Suffex, the five hundred in Hampshire, and the two hundred in Berkthire, to meet at their generali Rendezvouz on upon

much

Duod:

icoun.

airfar.

s fide

Drces_

that I

e not

cre-

into

Muall

gers

TOO!

ittee

the

gof

ice.

rie

kill

he

to

of

ır

Z.

e

the fourth of August next; of which they are defired not to faile, in regard of the great necessity there is to have so considerable a body of Horse to be forthwith raised, to resist and repell the insolencies and outrages committed by the Souldiers of the Kings Army, not doubting but all good people will contribute their best assistance unto a worke so necessary for the good of the Kings orne and their own preservation; and that for the causes and reasons atoresaid, they will not faile to bring the said Horses at the times and places aforesaid.

It is also ordered by the Lords and Commons now affembled in Parliament, That Sir William Waller Knight, shall be Commander in chiefe of all the Forces to be raised within the City of London, subordinate to the Lord Major and Militia of that City, who have power over all persons within the line of communication. Whereupon many well-affected Citizens being incouraged by having so faithfull a Commander, have several dayes this and the last week subscribed for Money, Horse and Armes for the Army under the command of Sir William Waller, and many thousand men will be suddenly raised in the City of London and parts adjacent to goe forth with him in the service of the Kingdom.

Both How I sof Parliament, out of an hearty love and affection unto the Kings children now remaining at Saint ames at Weltininster, having taken into their confideration the necessity of a faithfull Governour to provide and take care for them, have appointed the Countesse of Dorset to Supply that place, till a period be put to the great distractions now amongst us, they being affured of her fidelity and fitnesse to provide for them.

On Munday, w/y 31.

At a Conference of both Houles fome propositions which were lately fent from his Excellency the Earle of Essex were taken into consideration. The Propositions were to this effect, that his credit might be vindicated from some aspersions cast upon him by malignants and malic ous tongues; and for the examination of some particular persons which had slanderous sly abused him by false and scandalous reports; And that his owne Army might she recruted before any other was raised or set on foot in this City. And lastly, that he might be furnished with a competent supply of money, Whereupon in the conclusion of that conference it was agreed upon, that there should be a Decleration drawn up, expressing, that whosever shall speake any thing in the disparagement of that truly Noble and faithfull Generall, shall be severely punished; And also that they will consider of the most certaine means that may be to supply him both with men and money, as seen as possibly it may be effected.

A fictious rumour hath been lately foread, of the poy soning of Sir Iohn Hotham (now a prisoner in London) which was also spread abroad by malicious instruments, as a colour for their base and scandalous fictions.

The House of Commons have appointed Mr. Cornellis, and some other Merchants

Merchants of London, to negotiate with the high and highly state of distinct with the high and highly state of distinct of Provinces concerning their contributions, toward the telles of distributions, toward the telles of distributions of many for would (through Gods bleffing) doe much good unto that kingdome, for that our Forces there have been lately very successfull, and the Retelling most places are brought to a very low and meane condition.

There was the last weeke scattered a groad in several places shout London, and set up upon divers posts and doors neere Whitehall and in Web-minster a surreptitious printed paper, in which was cont ined as followed:

His MAjESTY being to receive the Sacrament from the hands of the Archbyshop of Arm ich, wed these publique express ins, immediately before the best of Elements; Herese up from His brees, and beckung to Bishop Usher for a short forbearance made thus Protestation.

Y Lord, Lespie here many resolved Protestants, who may declare to the World, the resolution I doe now make. That to the ut most of my power prepared my soule to become a worthy receiver. And may I so receive comfort by the blessed dicrament, as I doe intend the establishment of the true resormed frotestant Religion, as it stood in its beauty, in the happy detected on the middest of the publique Distractions. I have stall Libertuse Communicate; and may the Secrament be My Damardon, it by Heart doe not joyne with My Lips in this Protestation.

Concerning which Protestation I need not to fay any thing at this prefent, for that the Discoveries that are shortly to be published, being its Copies of certains Letters lardy found with the Archbishop of Cantrbury in the Tower, will tend and conduce very much to the latisfaction in

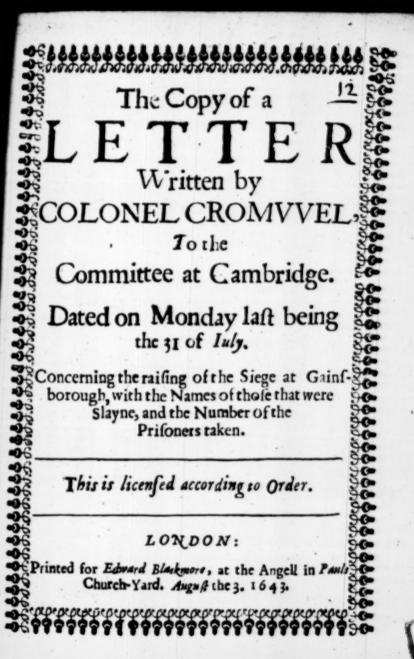
the World, concerning these and such like expressions."

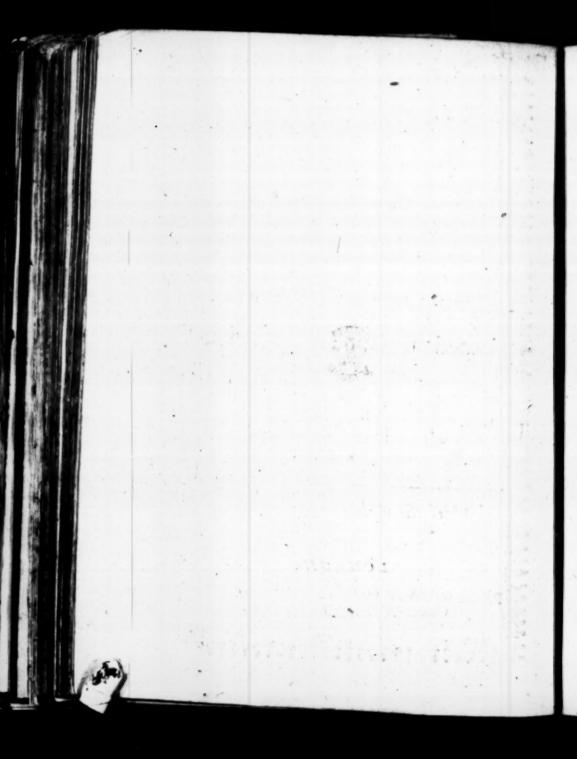
Those that came this day from the Army of his Excellency the Earl of Effex, say, That he was then at Vxbridge, and as they conceive) will show come to London to treat with the Parliane in about the further hippy of his Army, with money, and the recrutall of his Army.

It was then also credibly informed, that Sefford Castle, which hasha long time held our is now taken by Sir William Breretons forces; the particulars of it are not yet imparted.

This is licenfed, and entered in Stationers Hall-books, according to Order.

Printed for John Wright, and Thomas Bases, and are to be fold at their shops in the old Baily. 1645.





表表表:最高的:数据的表表表表表

The Coppy of a Letter written by colonel Cromwel, to the Committee at Camebridge, the 31 of July, 1 643.

GENTLEMEN,

A hath pleased the Lord, to give your Servant and Souldiers a notable Antopy now at Gainsborow; T marched after the taking of Burley house upon Wednesday to Gratham, Where I metabout 300. Holle and Dragoneers of Nottingham, mith thefe by agreement with the Lancolneers, we met at North-Scarle, which is about ten miles from Gainsborow upon Thursday in the ebe= ning, where we tarried untill two of the clocke in the morning, and then with our Whole body, advanced towards Gainsborow, about a mile and a halfe from the Lowne. The met a followne hope of the Enemy, of necre a 100, horse, our Diagoneers laboured to beat them back, but not not alighting of their Hoxles, the Ene my charged them, and beat some foure or five of the moff their Hople, our Hople charged thein, and made them retire unto their maine body: Thee advanced, and came to the bottome of a steepe hill, upon which the Enemy flood, we could not Well get up but by fome tracts, . Which our men allaping to doe, the body of the Enemy endeavoured to hinder, Wherein We prevailed, and got the top of the hill, this was done by the Lincolners, who had the Clanguard when we all recove red the top of the hill, we faw a great bo dy of the Encinics Horse, faung of us at about a Duskets foot or leffe distance and a good referbe of a full Regiment of Horse behind it, we end aboured to put our men into as good order as the could, the Enemy in the meane time advanced foldards us to take us at disadvantage, but in such order as we mere, we charged their great body. I having the right wing, we came up horse to horse, where

Ene-

re 02

har=

unto

and

up= not

hich

the

otto

be=

boe

at

e;

ut and en en en en

where we disputed it with our Swoods and Pistois a pretty time, all keeping ciole order, so that one could not breake the other: at last they a little flyinking our men, perceibing it, preffed in upon them, and immediately routed this Whole body, some flying on one fide, others on the other of the Enemies referbe, and our men perfumg them , had chafe and erecution about five or fir miles. bing this body which was the referbe, flanding fill unbroken , kept backe inp Dajoz whaley from the chace, and with mineowne Troops and the other of my Regiment in all being three Troopes, the got into a body, in this referve about Ginerall Cavendich, 1840 one Whitefaced me, and her while faced four of the Line coine Troopes, which was all of ours flood upon the place, the rest being ingaged in the chace, at last the G nevall char grothe Lincolners and routed thring I mmediately fell en his reare with iny the Tropes, which did so actouish him that 23

that he gave over the chace, and would faine have delivered himselfe from me, but I pressing on, forced them done a a hill, having good execution of them, and below the hill drobethe General with some of his Souldiers into a Quagmire, where my Captaine Lieutenant slew him, with a thrust under his short ribs, the rest of the body was wholly routed, not one man staying upon the place.

totall releived the Towne, with was lo totall releived the Towne, with such powder and provision as we brought, which done we had notice that there were s. Trops of Horse and 300 forte on the other side of the Towne, about a mile of us, we defired some force of my Lord Willoughdyes, about 400. And with our Horse and their Horse marched towards them, when we came towards the place where their Horse ston, were beat back with my Tropes about 2 of 3 Troops of the Enemies, who retired into a small village, at the bottome of

tuld

but

hill,

be=

ome

re,

lew

bs,

ed,

ode

uch

ht,

ere ote

ty to the second of the

the hall, When wee recovered the hill, the fathin the bottome about a quarter of a mile from us, a Regiment of fote, after that another, after that New-Castles owne Regiment, confifting in all, of as bout fifty Fote Colours, and a great body of horse which mond was, News Castles army: Which coming so unexpented ly, put us to new consultations : My Lord Willoughby and I being in the Tolbne, agreed to call of our Fote, I went to bring them off, but before Tre= turned, divers of the Fote were engaged, the Enemy advancing with his Whole body, our Foote retreated in some dilozder, and with some losse got the Towne, where now they are, our horse allo came off, with some trouble being wearied with the long fight and their hoples tired pet faced the Enemies fresh hope and by feverall removes got off, without the loffe of one man, the Enemy following the Reare with a great bedy, the honour of this retreat is due to God,

85

in this carry inmedite withan gallandy becomming a Gentleman and a Chille an. Thus have you this true Relation as short as I could, what you are to be upon it is nert to be considered, the Lind direct you what to doe.

Huntington. Iuly; 31, 1643.

Gentlemen I am

Your faithfull servent

Oliver Cromwell.

A List of those that were saine and taken at the raysing of the Seidge at Gainsborow, on Friday last, by Colonell Cromwell.

General King flaine, as is supposed.
General C vendish certainly flaine.
Colonel Beton, flaine.
A Lieutement Colonel, flaine.
A Serjeant Major, flaine,
Captaine Husley, flaine.
100 Dead upon the place.
150. Prisoners taken.
A total deseate not tenmen being seene

A total defeate not tenmen being seene stand in a body.
200, slaine in the persute of them.

y pp London

clatin

e to be

Lant

Numb.6.

PARLIAMENT SCOUT:

Communicating His Intelligence

TO THE

KINGDOME

From Thursday the 27. of July, to Thursday the 3. of August. 1643.

NE of our Scouts came too late by one houre, otherwaies you had been made acquainted in our last, with the resolute and discrees service of that worthy Knight, Sir Miles Leveley, which was performed at Yawling in the wilde of Serx: The care of those parts being committed to him, as those about Tunbridge were to Sir Henry Vane: Sir Miles understanding that a great number were gathered in an about the foresaid place, drew such forces of horse and focus as he had together, and planning his Ordnance for battering the Towne, drew neers him else with his power? his Ordnance were so planted, that hee might have been the

Towne upon the enemies heads, but being unwilling for to doe, if by treaty he could bring them to accord . hee fummoned them, promifing they should enjoy the benefit of the Parliaments Declaration, if they would fubmit and lay downe Armes: They at the first were adverie, and a regarding the Parliaments Declaration, nor le power, burthe pieces playing upon thein, fo af-.... ited them, that fome of them fled, taking the benefit of the night, but were fince apprehended, yet the major number flooding on their guard : he gave falfe Alarme, which diffracted them, which Sir Miles perceiving, fent for two of the chiefe of them, who prefently fubraitted, to forcible were his compatitionate expressions to them : In the interim one Master Godfery was dispatchet) the rest of them, who read the Parliaments D claration to them, which so affected them, that they laid downe their Armes, diffmounting one I dece of Ordnance in his presence : Sir Miles being acquainted what Master Godfrey had done, dispatched him to them againe, with this command. That if they would lay downe their Armes all of them, they should tafte of his clemency, which they did: and he entered the Towne both horse and soote, where he found a good quantity of Muskets, gilt Swords, Pistols, Pikes, and Collivers, enough to arme fix hundred men, befides seventeene pieces of Ordnance mounted, and as many difmounted, many barrels of Gunpowder, and foote Colours, he rooke one hundred and fifty good horse, besides those conveyed away, but fince disclosed; The prisoners, both Gentlemen, Commanders, and others were fent to the Church, in the meane time the Towne Towne was set in order, and every man was Commanded to his charge, and all things carryed so orderly, that you would have wondred at it: The prisoners had no sooner cryed for mercy but they had it, but upon condition never to attempt the like againe: the number of prisoners were about three hundred: the Countrey came bravely in to Sir Miles, severall encounters have been: Sir Miles his Lieutenant and Cornet going out in a party, were set upon by the enemy, who encountred them, killed divers of them, and wounded a great many, and came off with credit. Captain Westrom likewise spared no paines with his Troope to suppresse this power, as also Colonell Springer his Regiment did very good service, and the Dragoones also; and thus was the insurrection appeased in those parts.

Our Scout told you that Colonell Cromwell was hindred by the raine on Saturday was feven-night, otherwaies he had accepted of the kinde proffer of the Cavaliers in Burleigh house, which was to dine with them, but on Monday or Tuesday they came, and falling roundly to it, eate up every bit, for there was not one man or horse that escaped : there were divers killed, among the rest a Habberdasher on Ludgate hill, there were five hundred prisoners taken, two hundred and thirty were brought to Cambridge, and so to London; there were about foure and twenty Commanders also brought to Cambridge, who are ordered to divers prifons, in the interim they remaine a: Cambridge studying in one of the Colledges, the rest were sent to some other place, most of the common men were but lately entertained

en fained, they pretend a willingnesse to serve the Partia one; but whether it bee fit to take on any fuch or no there is a question to be made. For if those that have ever ferved on the Parliam nts fide, can make a thift to runne as farte as their horfes will carry them, what can wee expect from thole Facks on both fides. If those common men that were taken off, Sir William Wallers men be detained, why should not these be kept for exchange. The Colonell having thus happily cloathed, and horst divers of his men, for there were three troopes of Horse, and two of Dragoones of the enemy, not willing to have his men die with idleneffe, & lying stil, speeds to the reliefe of Gainstrough, befreged by five or fixe thousand stout men of Newcastles, and relieves it, which that he should with a handfull be able to doe, and all the refidue of the Parliaments forces not able to relieve Bristoll, would be a wonder in France, Germany, or the Netherlands. This action of relieving the aforesaid place, was a very terrible businesse: many on both fides lost their lives, and of the enemy many Gentlemen, for as the Kings Forces abound with Gentrie, so are they exceeding couragious, which brings many of them to their death, and if the warre hold long a Gentleman will be a scarse commoditie: They name Colonell Cavendish, and others slaine; but our Scout will not undertake to name any, least they should live againe, as many have, who were faid to be dead: there is a question who had the greater losse, but for that let the enemy take it if he will, so he will allow us the relieving the Towne, and our retreate, with the reft to Lincolne. There are certaine Forces gathering

to

God bleffling him and keeping him from rashnesse may happily send the Enemy over the trent, and keep him there untill the Scots Come: who we are put in hope will not be long, for we are assured, by one come from thence, that they are preparing, and that the Convention sits untill they heare of our Commissioners, who its believed by this time are there, for though the winde hath been contrary, yet it hath not blown strong.

Things are well in Cheshire, the enemy being reduced to Chester, and therefore confined, and all other parts being cleared, as also the insurrection in Kent appealed: and the enemy discouraged from advancing thitherward by the powers sent to the stontyers of Sur-

rev.

the

iny ofe

can

rry

il-

be

ly

he ed

30

But that which strikes us dead, and tell; England that its war may hold a life or two, is the loffe of Briffoll. the Duke of Saxonie loft Leiplick, the Second City of his countrey: the Governour had much a do to pacifie him, and yet he held it out five moneths: and flew thousands of the Swedes. What man truely sensible of the miseries of England, holds from tears : forthis lose, he that now smiles may be marked for a Malignant, as you call them: We are told that they in the City behaved themselves well, and beat the enemy out of a work, after he had got it: and that the Caltle was not to be kept the town once taken, and that who ever faith it, is unwile, and dot's not understand himself, which if it be fo, then there are many fooles befides our Scout, who faid it would be made good with 500, men, again? 15000. for fix weekes well: we had Conditions, (it F.S. had

had been good that the City had been laid levell with the ground) but they were not kept the other partie fay they were with the towne, and that some were hanged for Plundering but a house or two: and it is probable: For as the Enemie counts it his master peece to win the people, so will they leave no meanes unattempted for it, but the Conditions were not kept with the Souldiers, and for that our Scout could be content to laugh, Lay not Briffoll fo heavie at his heart : But is this all? no, we are afraid our Scout will the next week bring you the newes either of the loffe of Glofter or Exeter or both: For we have a bone called Puncttille cast among us, is not like to be pickt, untill the Enemie come again to Brainford: For one is for one, and another for another, and there is a great Mountain which cannot be got over, as if it were not easie to continue my Lord Generall in his full power: to make him fix thousand horse, to let him have his Randevous at Windfor, and from thence to fend out parties as far as Northampton one way, and Southampton the other way: and fo fecure the Countries, and to Call from his Excellencie all Drones, and suspected person, if any fuch be, and let such Commanders remaine of whose vallour and fidelity there is no question to be made: And befides all this, to furnish Sir William Waller with fix thousand horse and four thousand foot, to be a running armie, to follow the Enemie whither ever he runs or goes: Sure a fortnights time might do all this, and fo the Cities of Gloster, and Exeter both relieved: for were they fure that relief would Come to them by fuch a time, they would be incouraged to stand out, which otherother way, they it is like will not do. It will be faid, this numbers may be had, but where is conflut pay for them? It is answered, Let work be well done, and never fear wages, but if idlenesse or remissensse be in the workmen, then the wages is grutched: and pay is withheld.

There is a shiptaken in which is many thousand of armes, and something else come from Denmark, going for Newcastle, It is hoped that His Majestie of Denmark will not be displeased, if they be his, if the Parliament borrow them: and if they be none of his, then they concerne not him, no more then other marchants goods that come thence: and so are good prize.

My Lord Generall is come to Uxbridge with his armie, he hath fent propositions for money, for recrew, for repair, &c. He is unhappie that is in great imployment, and must passe the test of the multitude, who usually

judge by the event.

ay

le:

or

i-

The Lord Newcastle understanding that Gainsbrow was relieved, sent an additionall power to renew the siege, the Towne being disappointed of that reliefe by water, by the unskilfull Pilots running the boat into the Sands, and having no power to oppose so many as came against it, capitulated, and had honourable conditions, but they say they were stript notwithstanding: Colonell Cromwell having lodged his forces in Lincolnshire, is himselfe come to Huntington, and thence for Cambridge, the reason conceived is, that the Lord Newcastle with the greatest part of his forces is comming to the East, and to oppose them he desires to raise the Councies.

dly or policy, and namber.

The Commissioners sent to Scotland, went from Yarmouth Monday last, since they have had a good winde.

The Troopes of Horse of his Majesties which occafioned a party to be sent from London, and another from my Lord Generall, between whom we expected they should have been surprized, our Scout tels us, they having plundered Hampshire, got Carts, carryed away their plunder, and are returned to Wallingford unmolested.

The businesse of listing for Sir William Waller and underwriting goes on in London, and the bufinesse of my Lord Generalls Propositions in the Parliament, his Excellency is to be recruted in a more then ordinary way, he is now at Uxbridge, and expected at London; our Scout defires to comfort up the Parliament party, by calling to their remembrance, that at my Lord Generalls returne from Keinton, he came to London, and the Royall Army came against London, his Excellencie upon the approach of the enemie went to Turnam Greene with as brave and numerous an Armie as was together fince this war began: Blamed be those that hindred action that day, for he was the cause of all the miferies that fince befell this Kingdome, and if they come againe, let us not feare but as great a power will appeare, and if things be but put into a good posture, the City and parts about may well maintaine and constantly pay ten thousand horse and foote for one seven yeares yet.

Thu is Licensed and Entred in the Hall booke according

Printed by G. Bishop, and R. White.

the Counties.



The Farle of Kingfton killed.

Briffoll's cruell tilages

The Scotch Commissioners Passage.

rom

ood

her ted

ney

in-

nd

of

nis

town Numb

A Weekly Accompt of

Certain Special and Remarkable PASSAGES
From both Houses of PARLIAMENT, and
other Paris of the Kingdome.

From Thursday the 17. of July, to Thursday the 3. of August.

Collected for the fatisfaction of fisch as defire to be truly informed.

Aug. 3. London, Printed for Bernard Alfop. 1643.



S I am not ignorant, that in the communicating this weekly Accomps to the Kingdome, there will be a large expectation of the people; so am I fensible of the many difficulties I shall meet with, in writing of matters of sogreat variety, as the present Occurrences of the Times daily afford.
The consideration whereof, had almost utterly discouraged me from the undertaking of so difficult a Taske: yet have I

fome reason to shew my selfe to the view of all, being already ingaged to my Countrey, who expect to receive satisfaction from me. This is the cause that brings me to write, and my writing to you.

The good successe of the Lord VVilloughby of Parham, intaking

the Town of Gaynslorough from the Popish Army in the North, deferves to be remembred in the first place, where he took Prisoner the Ewl of Kingfon, and many other Knights and Gentlemen of quality besides, with a good round sum of money, Horse, Arms and Ammunition, and having intelligence that the Newark Forces intended to lay fiege against the Town, for the better security of his person, he was with some of the other Prisoners put into a small Barque or Pinnase to be sent away to Hull, and the Newark Forces meeting with the Pinnasse made some great shot at her, upon which the Earle and his man appeared upon the Decke to thew themselves to the Enemy (being of the same party) expe-Aing to be rescued away in another manner, or to avoyd the danger which they conceived the ship to be in of finking, and so both he and his man were both killed. By which we may feethe wonderfull providence of God, that he which had escaped the danger of death without any hure at all in the taking of the Towne, and those that he accounted his Enemies sought all the meanes they could to preferve his life, that he should be killed by the hands of those which he esteemed his friends, and were of his own party, and the Ship and the rest shat were in it, escaped without any losse at all. Many more particulars could I relate for a cruth rouching this businesse, but it may be that some other will have the advanrage of presenting this Relation to the publike view before me, therfore I know not whether I should adum agere, do thit which some shall do before me.

Sir Iohn Conjers Lieutenant of the Tower of London of late, hath been a Petirioner to the Parliament to give him leave to repair to his Command in the Lon Countries, he being a Collonell there, and his presence required which the Parliament have condescended to, and have agreed that the Tower of London shall be in the Cuttody and keeping of the Lord Major and Sheriffes of London for the time being. One thing more which is conceived to move Sir Iohn to defire to leave the place is, that his Lady is a Dutch woman and defire to go into here we Countries.

Dutch woman, and defires to go into her own Country,

Vpon

(3)

orth,

rifo.

men

rms

rces

of.

toa

ark

ler,

to

pe.

1n-

th

nd

Vpon Saturday last Sir William Waller came to the new Artillery ground, accompanied with one of the Sheriffs of London, and attended by many Gaffants, Commanders and Gentlemen, and great store of people came thither to be listed; At the same time Colonel Mannering's Regiment of Red Coates came home out of Kent, some of them having two Pikes, others two Swords and some of them long Bits, which they tooke from the Kentiff Malignants, they also brought away one of their Colours, being red and white, and marched all together into the new Artillery ground, where they gave Sir William a brave volley of thorafter which Sir William went to Guild hall, where was a Common hall this after-noone, and a very great appearance of Chizens, before whom was red a Proclamation in his Majesties name, expresfing much bitternes against the City of London, forbidding all people to bring any provision or victuall thither, calling them Rebels and Traytors, &c. whereby it appeares that the evill Councellours about his Majefty are fo uncharitable to the City ingenerall, that they would have them all starved, as many have already been, that were taken prisoners and carried to Oxford, as if Christians were of no more esteeme than Rats and Mice.

There was also an Affidavit read, which was made by some Merchants of good account in London, that came from beyond the Sea, certifying that at Bruxelles in Flanders, and other places, Proclamation was made for contributions among the Papills, for the raising of moneyes for the maintenance of the Catholique cause in England, promising repayement within a twelve moneths with advantage; yet so blind are many that professe themselves to be Protestants in England, that they cannot be persuaded but the Popishs Army sight for the Protestant Religion, though they can give no better reason for it, than Ethelbert King of Kent, against Saint Austins preaching, who confessed that the words which he spake were true and good, yet said hee could not leave his ould opinions, so must they needs confesse the Declarations of the Parliament and other writings to be true, and yet being de-

(4)

livered with some vaine hopes they are, but cold in their affections to the cause, which doth most needly concerne them and the peace and welfare of this Kingdome.

Tarmouth 27. July 1643.

The winds having been for many dayes together contrary, the Commissioners which are going from the Parliament into Scotland, were forced to strike in here yesternight, there came with them Master Marshall, and Master Nie, who are also going into Scotland, for the bringing over of some learned Divines of that Kingdome, to joyne with the Assembly of Divines in England, concerning the settling of the Church, they all intend not to make any stay here but to take the opportunity of the next wind, for the going sorward in their journey. We have certaine intelligence that the Lord Gray and Colonell Cromwell have taken source hundred of the Popish Army at Burley neare Stamford,

The Lancasbeire men (as their care hath alwayes been great to preserve their Countrey from the violencies and outrages of the Cavalliers) so is their practise at this time more observable, who being threatned to bee swallowed up by the Enemy, do not sit down and yeeld themselves to be destroyed and spoyled by their adversaries, but unanimously joyned together and every man that was able to beare Armes rose with one consent, and drew themselves to the utmost part of the County, where they stand upon their guard, and have kept the Earle of Newcastels forces out of the County: If other places had done the like, the Cavalliers would long since have beene put to seeke for Quarter.

It is now certaine that Bristost was surrendered up to the Law-Jesse liberty of Prince Rupert, and his Martiall followers, on

Thursday last.

The City of Bristoll being so well fitted to hold out a Siege did possesse me at the first with a strange opinion, that it was not yeelded up, especially being confirmed with the resolution of the Souldiers and Townsmen, by Letters from Gloucester; yet

(50)

am I not ignorant that the common people do easily change 10; every new Master, but the better fort dare not faile with the multitude, no doubt but there were many waighty motives to induce Colonell Fines to deliver up the Towne, for so Noble a person, and so good a Souldier as bee is; I dare not censure, though for the present I am unacquainted with the reasons.

Noble Sir William VValler who is Commander in chiefe of all Forces raised within the Lynes of Communication, and the Counties adjacent, on Munday last, came againe about three of the clocke in the afternoone into the new Artillery ground neere. Moore fields, accompanied with both the Sherisses of London, and attended with a very great Trayne of Captaines and Commanders, there being (as it was conceived) neare tenne thousand people that came to bee Listed under him, and to behold him there; he being a Gentlemen of a brave deportement, and openly declared that he would hazard his life in this cause with those that would go forth with him, yet is he free from popularity, and like that Heroick King Gustavus Adolphus the late King of Sweden, had much rather be in actuall service abroad, than too much applauded by the people at home.

By Letters from London-Derry in Ireland, it is certified that, about two thousand of the Protestants forces marched up into the Countrey towards the Rebels Quarters, and after source or five dayes march (none of the Rebels appearing, and finding very little provision or any store of Cattell as they went either for the supplying of their present necessities, or the carrying with them for the reliefe of themselves and others in their own Quarters.) It was agreed that one thousand of them should keep together in a body, and the rest should disperse in severall partyes, but not move so farre assumes, that they should not bee capable of givings assistance to each other, in case any assault should be made against.

them.

ai.

and

the

ote

ne

ng

of

3.

1,

The next day there appeared to these forces which were left together in a body, about foure thousand of the Rebels, whereupon A 3 they they put themselves into Battalia, and resolved to to fight with them, and the Rebels, being most of them foot, drew near untous, and after 2. houres hot fight, our horse fell upon their foot in such a valourovs mannor, that they were foon routed and put to flight, before any of our other forces came in to our affistance, and were pursued at least Eight miles, and by the help of our other Forces, were driven towards the Lord Moores Caffle, who iffued forth with a considerable patty of his men, and cut off a great number of them, so that there was flain in all above a thousand of the Rebels, and the rest were wholly seattered and dispersed, that none could tell where to finde them. The many great overthrowes which have been given to the Rebels in Ireland by a small handfull (in comparison) of the Protestants, is very observable; Neverthelesse, I will not say that victory is always given unto that party which stands for the truth, and maintainance of a just and lawfull Warre: For I finde that the Benjamites gave two-great overthrowes to the Children of Ifrael, wherein was flaine many thousands of the Israelites, and yet they were commanded to go up again to Battell the third time, and then they utterly discomfitted the whole Army of the Benjamites. encur day there appeared to thefe forces we charge left to-

d to

f of

hot

04-

t to

our

and

to-

ith

eat

Ve

ly

to

h

11

Something more is to be added in this place touching the faid bulinesse of Bristoll ; The chief Commanders that came against it, were Prince Rupert, Prince Mawrice, the Marquelle of Hartford, the Lord Grandison, Sir Ralph Hopton, Sir Arthur Aston (who was Governour of Redding Collonel Baffet high Sheriffe of Cornwall, cum multis aliis. The Forces which they brought against it (as some affirm that came from thence) were about twelve thousand; But the Proverb is, That fear doth alwayes multiply.

After some breach was made in the Oat-worker, though not without great losse on the Enemies party, the townsmen were much amazed, and the Enemy offering a parley, hostages were delivered on both

fides, and so they entered upon the Treaty.

The Articles agreed upon were to this effect; and

1. That no wrong nor injury should be offered to the inhabitants of the City, but that they should enjoy their Estates and Liberties according to their ancient custome, and the Charter of the City in as ample manner as formerly they had done.

2. That the Soldiers should march out of the Town the next day by nine of the clocke in the morning, with their fwords and snapsacks, and should have a safe conduct to Warmster, 4. miles from thence.

3. That at ten of the clocke the fame day , Prince Ruperts forces were to march into the Town, and

none

none of them to be billited in any private house without the con-

fent of the owner thereof.

I fet down these particulars the rather, because the reader may compare the agreement with the carriage and behaulour of the Cavalliers afterwards, For in the morning by eight of the clocke before our forces were marched out of the City, at least 2000f the Kings forces were entred into the Subburbs therof, and tell to plundring and pillaging every house as they went. our forces were marching away, a servant to one of our Captains having forgotten his Captaines cloak, and left it behind in the lodging where he lay; he run back again for it, and it being his hap to be comming out of the house with it under his arme, when the Kings Forces marched by: It being supposed that he had been: plundering, he was as it is reported, presently apprehended and hanged up upona Signe post. Whereupon, some have reported, that Prince Rupert was fo diligent and carefull to preferve the Town from pludering, that he hanged one of his owne Soldiers for it; but the truth is that in pursuance of the Articleto let them enjoy the priviledges granted them by Charter; they have plundered and pillaged the whole Town: And Colonell Afton that arch-papill, and his popish Regiment, were appointed to conduct our Souldiers out of the City, who pillaged them of all they had, and ftript many of them to their very thirts, and kept three of our Captaines prisoners, till Fryday night; so that they shewed themselves most barbarous and cruell, and performed not the Covenants in the least particuler: the like breach of faith not been heard of among it them that never heard of a Saviour.

FINIS.

This is entred into the Register booke of Stationers Hall; And printed according to the Order.



COPIE ARTICLES Agreed upon at the furrender of the BRISTOL Betweene Colonell Nathaniel Fiennes, Governour of the faid City, on the one Parry, and Colonell (barles Gerrard, and Captaine William Termgham, for and on the behalfe of Prince Aupers, on the other party; the 26. of luly, 1643. With a Letter hereunto added, in which this Copie of Articles was Inclosed: wherein is manifested how well those perfidious Cavaliers have kept the faid Articles; and may terve as a warming to the whole Kingdome, how to truft againe the Faith of fuch CAVALIERS. Published according to Order. Aug: 3 LONDON. Printed for Henry Overson in Popes bead Alley.

of the

200 of iell to

when ptains in the

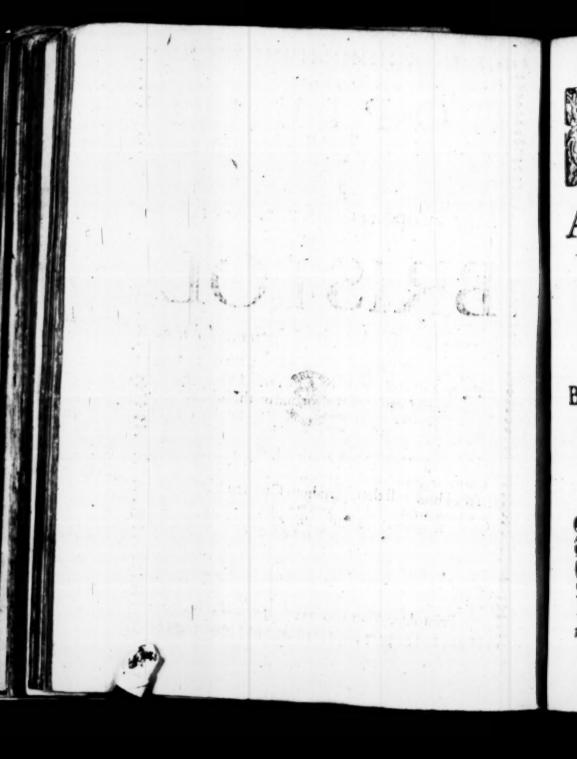
ng his when e had ehen. have

pre.

owne

leto

ited





ARTICLES ARTICLES ARTHECITY OF BRISTOLL.

Between Colonell Nathaniel Fiennes,
Governour of the said City, on the one party,
and Collonel Charles Gerard, and Captain
William Teringham, for, and on the behalf
of Prince Rupert, on the other party,
the 26. of Inly, 1643.



Hat the Governour Nathaniel Fiennes, together with all the Officers both of Horse and Foot, now within and about this City of Bristoll, Castle & Forts, may march out to mor-

row morning by 9. of the clock, with their full Arms,

A 2 Horses,

Horses, bagge and baggage, provided it be their owne goods; and that the Common Foot Souldiers Marchout without Armes, and the Troopers with their Horses and Swords, leaving their other Arms behind them, with a safe Convoy to Warmister, and after not to be molested in their March by any of the Kings Forces, for the space of three dayes.

- 2. That there may be Carriages allowed and provided, to carry away their Bagge and Baggage, and ficke and burt Souldiers.
- 3. That the Kings Forces march not into the Towns, till the Parliament Forces are marched out, which is at 9.0f the clock.
- 4. That all Prisoners in the Cite be delivered up, and that Captain Eyres, and Captaine Gookin, who were taken at the Devises, be released.
- Mr. Edu ard Steevens, and all other Knights, Gentlemen, Citizens, and other persons, that are now in the City, may if they please, with their Goods, Wives and Families, Horses, Bagge and Baggage, have free Liberty to returne to their on ne bowes, or else where, and there to rest in safety, or ride and travell

of them and their Families as shall be left behind, by reason of sicknesse or other cause, may have liberty, so soon as they can conveniently, to depart this Towns with safety, provided that all the Gentlement and other persons, shall have three dayes liberty to reside here, or depart with their goods, which they please.

6. That all the Inhabitants of this City, shall be secured in their Persons, Families and Estates, free from plundering, and all other violence or wrong what sover.

7. That the Charters and Liberties of this City, may be prefer ved, and that the antient Government therof, and present Governours and Officers may remaine and continue in their former condition, according to his Majesties Charters and pleasure.

8. That for av yding inconveniencies and di-

str. Etions, the Quartering of Souldiers be referred or left to the Major and Governour of the same City for the time being.

9. That

- 9. That all such as have carryed any goods into the Castle, may have free liberty to carry the same forth.
- to leave behind them all Carnon and Ammunition, with their Colours, and such Armes as is before expressed.

A





A Copie of a Letter sent from Bristoll.

Sir,

m,

CInce my last unto you by the Post, and the I post hitherward intercepted by the enemie, the case is changed; for on Thur sday last wee rendred the Citie of Bristell, as by the Articles here inclosed you may perceive, but what faith hath beene kept there after, let the robberies and spoyles of every particular person declare; amongst which, I praise God, I am escaped with my life to the towne of Southampton, with my sonne lobn; but before I could come forth of the gates of the City of Briftol, I was deprived of my money, plate, and baggage from behind my fervants, who were throwne off their horses, and the same cut off their backes, and utterly loft, and themselves and their horses in like condition, for ought I know, and onely wee our selves, with some other gentlemen, escaped hither with our lives on Friday night last; and on Saturday came in also the late Governous of Bristoll, Col.

Col. Fiennes, and his brother, with the remainder of the whole soulderic, who were served with the like sauce, such is the faith held with the present Victors. My wife and family in all this time not knowing whether we are alive, or where we are; nor know wee which way to send home, in regard all the Wayes are full of the enemies sorces, unlesse the Carryer of Wells hold his course from London thither, which if hee doth, I pray let your man Jonathan by that Carrier, present his mother with a line or two of our safetie in this place, and still beseech you, though our fortunes be altered, to shew your good affection to lonathan and lo-seph, with my best respects to my loving Gossip and your selle, remaine.

Your faithfull friend and servant, 1.

Southampton,
July 31. 1643.

Pray let your man Ionathan Write out two or three copies of this inclosed, and deliver one of them to my son Chelling worth, with my love to him and my daughter; a second to Mr Shephead, with my commendations, in hope to see him and you all, with what speed wee may, which should be very speedily, did not the Kings horse lye in our way to London; and a third to Mr. Peter Vardepute, my commendations also to him and his wife, &c.





AN

the

ent

jor

re;

cs,

m

ORDINANCE

Of both Houses of

PARLIAMENT,

For the speedy Raising and Levying of Money, for the Maintenance of the Army raised by the PARLIAMENT, and other great Affairs of the Common-Wealth, by a Weekly Assessment, upon the severall Counties herein mentioned for two Moneths, beginning from the third day of August.

1643.

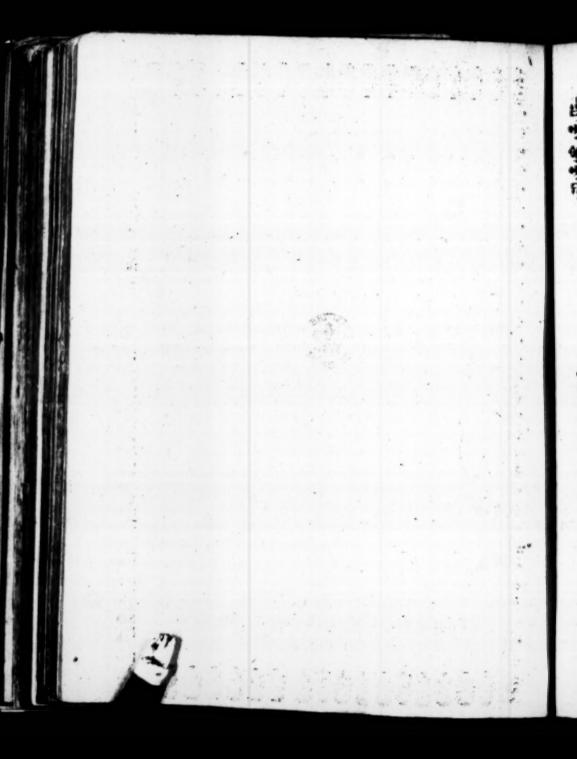
ORdered by the Commons in Parliament, That this Ordinance be

Hen. Elfinge, Cler. Parl. D. Com.

LONDON:

Printed for Edward Husbands. August 4.

1 6 4 3.





ORDINANCE

Of both Houses of PARLIAMENT.

He Lords and Commons now assembled in Parliament being fully satisfied and resolved in their Consciences, that they have lawfully taken up Arms, and may, and ought to continue the same for the necessary defence of The true Resormed Protestant Religion, and of themselves and the

Parliament from violence and destruction, and of this Kingdom from forraign Invasion, and for the bringing of notorious offendors to condigne punishment, which are the onely causes for which they have raised, and do continue an Army and Forces, which cannot possioly be maintained, nor the Kingdom subsist without the speedy raising of large and considerable summes of money proportionable to the great expences which now this Kingdom is at, for the supporting of the said Army, and for the saving of the whole Kingdom, our Religion, Laws, and Libertier, from utter ruine and destruction, which that it may be done with as much ease and indifferency to the good Subject, as the Exigent of the Times will permit. The said Lords and Commons do Ordain, and be it Ordained by the said Lords and Commons in this

Present Parliament assembled, That for the intents and purposes aforesaid the several weekly summes of Money hereafter in this Ordinance mentioned, shall be charged, rated, taxed, and levyed, upon all and every the severall Counties, Cities, Towns, Liberties, Places, and Persons hereafter mentioned, according to the Proportions, Rates, and Distributions in this present Ordinance expressed, the same to be paid in weekly to the several Cellectors appointed by this Ordinance for the receiving hereof, That is to say,

Upon the County of Middlefex, and the City and Liberty of Westminster, the weekly sum of seven hundred and fifty pound.

The County of Kent, with the Cities there, the weekly fum of one thousand two hundred and fifty pound.

The County of Effex, the weekly from of one thousand one

hundred and twenty five pound.

The County of Surrey, with the Burrough of Southwarke, the weekly fum of five hundred pound.

The County of Suffex, the weekly fum of 625 pound. The County of Hertford, the weekly fum of 450 pound.

The County of Cambridg, the weekly fum of 375 pound.
The Isle of Eli, the weekly fum of 147 pound, ten shillings.

The County of Suffolk, the weekly fum of 1250 pound.

The County of Norffolk. With the City of Norwich, the week-

The County of Huntington, the weekly fum of 220 pound. The County of Buckingham, the weekly fum of 420 pound. The County of Bedford, the weekly fum of 250 pound.

The County of Lincoln, with the City of Lincoln, the weekly from of 812 pound, ten shillings.

The County of Rutland, the weekly from of 62 pound, ten shillings.

The County and Town of Nottingham, the weekly fum of 187 pound, ten shillings.

The County of Brks, the weekly fam of 550 pound. The County of Chifer, the weekly fum of 175 pound.

The County of the City of Cheffer, the weekly fum of fixty

The County of Cormell, the weekly fum of 625 pound. The County of Derby, the weekly fum of 175 pound.

The

Th

Th

TH

TI

T

1

teni

ten ft

Chill



The County of Devon, the weekly fum of 1800 pound,

The County of the City of Exon, the weekly jum of 50 pound. ten shillings.

The County of Dorfet, the weekly fum of 427 pound, ten

Chillings.

ofes

this red.

les,

07-

cf

Ip-

ıy, of

of

1e

c

The Town and County of Pool, the weekly fum of five pound. The County of York, the weekly fum of 1062 pound ten shil'. The County of the City of York, the weekly fum of 62 pound, ten shillings.

The Town and County of Kingfon upon Hull, the wee'ly fum

of 25 pound.

The County of Gloncefter, the weekly fun of 750 pound.

The County of the City of Gloncefter, the weekly from of 62: pound, ten fhillings.

Hamphire, with the City of Winchester, Southampton, and the

Ille of Wight, the weekly fum of 750 pound.

The County of Hereford and City, the weekly fum of 437 pound, ten shillings.

The County Palatine of Lincaster, the weekly summe of 500

pound, .

The County of Leicester the weekly sum of 187 pound, 10 shil'. The County of Monmouth, the weekly fum of 62 pound, ten shillings.

The County of Northampton, the weekly fum of 425 pound.

The County of Oxford, the weekly fum of 400 pound. The County of Salap, the weekly fum of 375 pound.

The County of Stafford, the weekly fum of 212 pound, 10 fhil.

The County of the City of Liechfield, the weekly fum of five pound/

The County of Sommerfer, the weekly fum of 1050 pound. TheCity of Briftoll, the weekly fum of 55 pound, fifteen shillings.

The County of Warnick, the weekly fum of 562 pound, ten shillings.

The County and City of Coventry, the weekly fum of 37 pound, ten shillings.

The County of Worcester, the weekly sum of 550 pound.

The City and County of Worcefter, the weekly fum of 16 pounds. 13 shillings. The

A 3

The County of wiles, the weekly fam of 725 pound. Cumberland, the weekly fum of 37 pound, ten shillings. Durham, the weekly fum of 69 pound, ten shillings. Westmerland; the weekly sum of 27 pound, five shillings. Newcastle upon Tyne, the weekly sum of 25 pound. Northumberland, the weekly fuin of 50 pound.

Weles.

Nolefer, the weekly fum of twenty five pound. Breeknock, the weekly fum of fifty pound, ten shillings. Cardigan, the weekly fum of fixty two pound, ten shillings. Carmarthen, the weekly fum of fifty pound. Carnarvan, the weekly fum of thirty five pound. Denbioh, the weekly fum of twenty five pound. Flint fhire, the weekly fum of fixteen pound, ten shillings. Clamorgan, the weekly fum of fixty feven pound, ten shillings. Merioneth, the weekly fum of twelve pound, ten shillings. Mount gomery, the weekly fum of fixty two pound, ten faillings. Radnor, the weekly fum of thirty feven round, ten shillings.

Haversford West, the weekly sum of five pound.

And be it further Ordained, That as well every person of the Estate of a Baron or Baronesse, and every Estate above; and all and every other person and persons born within this Realm of England, Wales, or other the Kings Dominions, as well Ecclefiafticall as Temporall; and every Fraternity, Guild, Corporation, Mystery, Brother-hood, and Communalty Corporate, or net Corporate, as well Ecclefiasticall as Temporall, within the Realm of England, Wales, or other the Kings Dominions, for the value of every Pound which every fuch Person, Fraternity, Guild, Corporation, Mystery, Brother-hood, and Communalty Corporate, or not Corporate, hath of his or their own, or that any ctier hath to his or their use or uses, as well in Coyn, as in Plate, Stock of Merchandize, or any manner of Corn and Grain, Housholdftuff, and of all other Goods. Moveables, as well within this Real n as without; and of all fuch Sum and Sums of Money as to him or them is, are, or shall be owing, whereof he or they trust in his or their conscience to be paid (except and out of the premises deducted fuch Sums of Money as he or they owe, and in his or their



CVCT OWI

WOI

afor

03

Res tha

of

conscience intend truely to pay, and except also the Apparell of every fuch persons their wives and children, belonging to their own bodies (faving Jewels, Gold, Silver, Stones, Pearl) shall pay towards the faid weekly Sum and Sums of Money to affelled as aforefaid; And every Alien and Stranger born out of the Kings Obeyfance, as well Denizens, as others Inhabiting within this Realm; And also every Popish Recusant convict, or not convict. shall pay towards the sums aforefaid, a proportion double to those of the like Estates, being no Aliens or Recusants: And that every person born within the Kings Obey sance, as well Ecclesiasticall as Temporall; and every Corporation, Fraternity, Guild, Mystery, Brother-hood, and Communalty Corporate, or not Corporate, as well Ecclefialticall as Temporall, for every Estate that every such person or persons, and every Corporation, Fraternity, Guild, Mystery, Brother-hood, and Communalty Corporate, or not Corporate, or any other to his or their use, in Trust or otherwise, hath in Fee-simple, Fee-tayl, for term of life, term of yeers, by Execution, Wardship, or by Copy of Court Roll, of and in any Honours, Castles, Mannors, Lands, Tenements, Rents, Services, Tythes, Otlations, Obventions, Annuities, Offices of Profit, Fees, Corodics, or other yeerly Profits or Hereditaments, as well within ancient Demeasine, and other places priviledged, as elsewhere, shall pay to and towards the faid weekly Sums, his and their proportionable part and proportion of fuch Sum or Sums of Money, as are imposed, charged, and fet upon each feverall County, according as the fame shall be divided, distributed, taxed, or fet upon each severall Town, Hamlet, Parish, or Place where such person or persons is or shall be chargeable by this Ordinance, and the true intent and meaning thereof (except, and alwayes fore-prized from the Charge and Affellement of the Sums aforefaid, all Goods, Chattels, and Ornaments belonging to any Churches or Chappels, which have been ordained and used in any Churches and Chappels, for the Service of Almighty God; and except yearly wages due to servants for their yearly Service.

And the faid severall Sums so charged, set upon the said severall Counties, Cities, Towns, Liberties, Places, and persons aforesaid, shall by Authority of this Ordinance be Taxed, Sessed, and Rated according to this Ordinance, in every Shire, Riding, Lath, Wa-

pentake,

(8)

pentake, Rape, City, Burrough, Town, and every other place within this Realm of England and Dominion of Wales, before the first day of Angust, in the yeer of our Lord God, 1643. And the first Payment of the said weekly Sums so Assessed by this Ordinance, shall be made at or before the third day of Angust, 1643. And the said weekly payments are to continue for two Moneths (accounting twenty eight dayes to the Moneth) next ensuing, from the said third day of Angust, unlessed the Kings Army shall be dispanded in the mean time. And for the better expediting of the said Service, Be it surther Ordaned by the said Lords and Commons, That the persons hereafter named shall be Committees for the several and respective Counties and Places hereafter mentioned:

That is to say:

Bedfard.

For the County of Bedford, Sir John Burgoyne, Barenet; Sir Thomas Alfor, Knight and Baronet; Sir Oliver Luke, Knight; Sir Sannel Luke, Sir John Rolt, and Sir Roger Burgoyne, Knights; Tho. Relt. The. Sadler, James Beverly, Lewis Monox, Edv. Osborne, Robert Stauton, Sannel Browne, Efquires; Humphrey Monox, will. Duncomb, John Vaux, Humphrey Fifte, John Neale, the Maior of the Town of Bedford for the time being, and Francu Bannifler, Dector in Physick.

Barks.

For the County of Berks, Sir Francis Knollie, Sir Francis Pil, Baronet; Sir Geo. Stoneboufe, Knight and Baronet; Sir Robert Py, Henry Martin, Tanfi ld Vachel, Edmund Dunch, Peregrine Heby, Colonell Ver, Roger Knight, Henry Powle, Tho. Phetriplace, George Purefor, and John Sourby. Esquires.

For the Town of Reading, the Naior for the time being, Sir Francis Knellis, Knight; Henry Martin, and Tanfi ld Vachell

Buck- Equires.

ingham.

For the County of Buckingham, Sir Richard Ingelesby, Knight; Sir Hennage Proby, Sir Richard Pig tot, Heary Bulfrode, Tho. Terrill, Ruman Greenvile, Esquires; Sir Peter Temple, Knight and Baronet; Sir Al wander Donton, Anthony Rancliff, Tho. Weftall, Edmund W ft. Esquires; Sir William Andrews, Sir Tho. Saunders, Knights; Bulfrod-Whitticks, Arthur Goodmyn, Richard Winwood, Thomas Terringham of Norther Winchenden, Thomas Fountaint, rightam Wheeler, and Thomas Bulfrode, Esquires.

For

For

Sir T

Sir N

Duck

Caft

Clar

mas

Leek

1170

den

Sir

rin

F



For the country of Cambridge, Sir Dudley North, Sir John Cuts, Sir Thomas Martin, brights, Thomas Symonds, Dudley Pope, E/q; bridge. Sir Miles Sandys Knight, Francis Ruffell, Oliver Cromwell, Tho: Ducker, William Fisher, James Thompson, Walter Clopton, Robert Caftle, Thomas Bendish, Edward Clark, John Welbore, Robert Clark, Michael Dalton junior, Thomas Parker, John Hobard, Thomas Caftle, George Clapthorn, John Towers, Henry Butler, Edw: Leeds, William Marth, and Humberston March, Efquires.

For the Town and University of Cambridge, The Major for the time being, Talbot Pepys Recorder, Joh 1 Sherwood, Samuel Spaul-

den, Thomas French, Robert Robson.

place.

cthe

the

rdi-

43.

Wo

txx

Ar.

pe.

ds

a

For the country of Chefer, Sir George Booth Knight and Baronet, Cheffer. Sir William Brereton Baronet, Thomas Stanley, Henry Manwaring, Henry Brook, John Bradshaw, Robert Duckenfield, Henry Vernon, John Crew and William Marbury, Efquires.

For the city of Chester, William Junce Major, John Aldersey, Pe-

ter Leigh and William Edwards, Merchanes.

For the country of Cornwall, Sir Alexander Carew, Francis Bul- Comma! ler, John Trefusis, John St. Aubin, Richard Erisev, John Moyle, Francis Godolphin of Treveneque, Thomas Gewen, John Carter,

Thomas Arundell fenior, Efquires.

For the county of Devon, Sur Iohn Pool, Sir Iohn Northcot, Ba- Devon. reners, Sir Edmund Fowell Knight Sir Samuell Roll, Sir Shifton Calmady Sir Nicholas Martin, Sir Richard Strode, Sir Henry Rufwell, Knights, Sir Francis Drake Baronet, Robert Savory, Henry Walrond, Elquires; Sir John Bamfield Baronet, Henry Worth, Hugh Fortescue. Arthur Vpton, George Trowbridge, Efg; Charls Vaughar, William Gould, Thomas Bond, George Perd, Richard Ferris, E/g; John Champney, John Weare of Halberton, Thomas Drake of Wilhcomb, William Fry, Iohn Yeo, Ham; fon Hele and John Waddon, Elquires.

For the city of Exon, Christopher Clark Maior, Richard Saunders, Tho: Croffing, Adam Bennet, Walter White and John Hake-

Will, Aldermen, Iames Gould.

For the county of Cumberland, William Lawson, William Briscoe, Cumber-Thomas Lampleigh, Richard Barwis and John Barwis, Efgires.

For the county of Derby, Sir George Grifley, Knight and Baro- Derby. net, Sir Iohn Gell Baronet, Sir Iohn Curson, Knight and Raronet, Sir Iohn Cook junior, Knight, Sir Samuel Sly Knight, Henry Wigfall.

(18)

Adar

2000

fore

ring

Wii

Sun

mle

Kai

Du

138

W

Bo

500

10

TI

1

falls Thomas Gell, Nathaniel Fallowayes, Gilbert Thacker, James Abine, Efguires, Sir Edward Cook Barones, Francis Burdet Randall Athenhurst and Robert Wilmot, Efguires; Luke Whitangton Maior of Derby, the Maior of Chesters Id William Allestree, Efg.

Dorfer.

For the county of Dorfet, Sir Thomas Trenchard, Sir Walter Earle, Knights, Iohn Brown, Iohn Fitz-james, Thomas Tregunell, Iohn Bingham, Iohn Hanham, Iohn Trenchard, Dennis Bends, Efquires; William Savage, Thomas Tregunell, Richard Broderig, William Sidenham junior; Robert Butler Efquires; Richard Refe, Thomas Ceely, Iohn Henley, Efquires; Iohn Hill of Dorchester Efquire, the Major of Dorchester for the time being, Iohn Fitz-james, Edmund Ogdam, Mr. Sansom, of Blandford, M. Hussey of Shastibury, M. Chettle of Blandford, Mr. Iohn Whitway, Robert Rode and William Kerridge.

Poole. For the Town and county of Poole, Henry Harbin, Maior; Geo. Skutt, Alexander Waite, Anthony Waite, Will: Williams, Aaron

Durell, Richard Mayer, and Haviland Heoly Aldermen.

Durham: - For the county of Durham, Hen: Warmouth, George Lilborne, Tho: Midford, Robert Huttor, Tho: Shadforth, Clement Falthrop Rich: Lilborn, Francis Wren, John Blackelton, Henry Draper, Jo.

Brackenbury Esquires.

For the county of Effex, Sir Thomas Barrington Knight and Baromes; Sir Harbottle Grimston, Knight and Barones; Sir William Hicks, Sir Will: Matham, Sir Rich: Everard Baronets, Sir Martin Lumley, Knight and Baronet; Sir Tho: Cheek, Sir, Hen: Mildmay of Wanfeed, Sir Will Rowe, Sir Henry Holcraft, Sir Thomas Hony wood, for Will: Martin, for John Barrington Knights, Harbottle Grimstor, Will: Masham, Timothy Middleton, John Sayer, Henry Nathaniel Bacon, Anthony Luther, lo: Wright, Mildmay of Oliver Raymond, Rob: Smith, Thomas Cooke, Deane Tyndall, Henry Farr, Cary Mildmay, Richard Harlackender, Rob: Wifeman of Mayland, Robert Bourn, John Meade, John Eden, Tho: Clapton, Arthur Barnardifton, Ifaack Allen of Hafeley, William Goldingham, Will: Atwood, John Atwood, Peter Whiteomb, Jos Broke, Henry Wifeman, John Fldred, John Pike, Robert Young, Francis Stonehard, John Watkins, Edward Berkehead, George Thoroughgood, Equires; Richard Wi'eman, Thomas Cook, John Correll, Will: Turner of Winbifbe, Icremy Ayler, Will: Collard, Robert Crane, Dr. Read of Buchanger; Robert Calthrop, Thomas Adams.



Adams of Therfreed John Allifton, Will: Harlackenden, To: Thurs good of Walter, Haach Wincall, Samuell Plaine, Francis Williamfon of Walden, John Fenning, and Thomas Allyet Gent. For Col chefter, the Maior for the time being, Mr. Henry Bar- Colche

ringtor, Harbo de Grimftor, Elg:

2m6

Ran-

gton

E/9;

alter

unell

E/-

crip,

cfc,

E/-

nes,

fes-

ode

:0:

00

ic,

For East Riding, Farcinando Lord Fairfa, for Tho: Fairfay, for Flore Will: Co ftable, for Will: F i fax , for Ma hew Bointon , for Philip East Ri-Stap leter, Kright, fir Wille Sceickland, Baronet; fir Hen. Chol-ding. mley, Colonell Lambert, Colonell Bointon, for Thomas Rymington, Knight, Rich: Rymington, Themas Stockdale, John Anlaby, Rich:

Darley, Hen: Darley, and John Allured E/g;.

For North-ridin . Fer inando Lord Fairfax, fir Thomas Fair- North fix, fir Will: Constable, fir Will: Firth, fir Henry Cholmley, fir Riding. Witham Sheffield Knights, fir Henry Fowles Baronet, fir Mathew Boynton, Barones; Colonell Lambert, Cohnell Bointon, Thomas Stockdale, Bryan Stappleton, Hen: Darley, Hen: Anderson, John Waftall, Christopher Terchly, George Trotter, Mathew Smelt, loin Legard de Malton, Francis Lassells, Ieffery Gate, Iohn Dent, Tho: Robinson, Francis Boynton, E q;

For West Riding, Ferdinando Lo: Fairfax, for Tho: Fairfax, for West Rix Will: Constable, for Will: Fairfax, for Thomas Maleverer Baroner; dingir Will: Lifter, fir John Savill, fir Henry Cholmley, fir John Reresby, Knights, Charles Fairtax, Henry Ardington, Will: Welt; lohn Farrer, William W.ice, Tho: Maleverer, George Marwood, lohn Robinson, Thomas Stockdale, Tho: Westby, John Bright,

Tho: Bossevill, Godfrey Bossevill Elg;.

For the City of York, fir Thomas Fairfax, for Thomas Withring- York cit ton, and fir Wil: Allinson, Knights; John Hoyle, Thomas Hodgfor, ty: lames Hutchinson, and John Vaux, Aldermen, Tho: Dickinson.

For the county of Glone, fir Iohn Seymour, Knight, Iohn Code- Glove's rington, Edw: Stephens, Samuell Coderington, Tho: Effcourt, fo: Stephens, Evans Soyce, Tho: Stephens, Vincent Gookgin, Will: Selwyn, Tho: Pury, Elquires; Stephen Fowler, Rich: Talbois, and John Gyfford, Gent.

For the City and the country of the city of Glouc. The Maior for City of the time being, Tho: Pury, William Singleton, and Luke Nurle Al- Glouc' driven, Silvanus Wood, and Will; Selwyn, Efg;

For the City of Briffoll, Colonell Nathaniell Finges, Governous, Br. foll: Colonell Alexander Popham, John Finnes, Ejquire, Richard Allworth,

(20)

worth, Maior, Ioleph Iackson, and Hugh Brown Sheriffs, Richard Hallworthy Alderman, Luke Hodges, Henry Gibbs, and Clement Walker Forman

Walker E quires.

Hamp-

For the country of Southampton, and the Isle of Wight, for Henry Worseley, for Will: Lewis Baronets: for Tho: Iarvois, for William Lifle, for John Oglunder, for Henry Clerke, for John Compton, for Richard Kingstond, Knights, for John Leigh, Rob: Dillington, Rob: VValloy, Rich: VVnicehead, Rich: Norton, John Doddington, Rich: Jervois, John Lill, Tho: Carne, Colo: Bartholomew Meux, Dowce Fuller, John Button, Edward Hopper, Edward Denris, Jo: Bulkley, Tho: Clarke, John Kemp, Rich: Major, Francis St. Barbe, Nich: Love, John Filder, VVill: VVither, Tho: Chaundler, James Tutt, and John Pitman E. q.:

For the town and county of Southamoton, Capt. Peter Murford, Tho: Mison, Rob: VVrath, Henry Br sbridge, Aldermen, George

Gallor, and Edw: Exton Eignires.

Herford. For the county of Hertford, Charles Lord Viscount Cranborne, Robert Cecill, Esq; fir John Gerrat Baronet, fir Tho: Dacres, fir VVill: Litton, fir John VVinterounge, Knights, Sergeant Atkins, Rich: Jennings, Edw: VVingate, Ralph Freeman, VVill: Leman, Will: Prieftly, John Haydo, Alexan: Wilde, Gabriell Barbar, Rich: Porter, Capt. Scroggs, Adam Washington, Esq; fir Jo: Read Baronet, fir John Harrison, Norton Gravely Esq; Dr. King, Br. in Philick.

For St Albans, the Major for the time being, John Robotham, Edw: Wingate, Ralph Pemberton, and Rich: Jennings, Esq;

Hereford C.

For the county of Hereford, fir Rob: Harley, Knight of the Bath, fir Rich: Horton, Knight, Walter Kirle, Edw. Broughton, Henry Vaughan, and Iames Kirle, & q:

For the city of Heref rd, sir Rob: Harley, Knight of the Bath, Walter Kirle, Iames Kirle, Rich: Hobson, John Brocket, Henry

Vaughan, E quires.

Hanting ton.

Kent

For the county of Huntingdon, for Tho: Cotton, Baronet, for Iohn Hewet, Knight, Onflow Winch, Terrill Ioceline, Tho: Templer, Iohn Caftle, Oliver Cromwell, Abraham Burwell, Edw: Mountague, and Iohn Bulkley, E. a.

for the county of Kent, fir Tho: Walfingham, fir Anthony VVeldon, Knights, fir Norton Knatchboll, Buronet, fir Edw. Pathericke Tho: Selliard, John Boyes fen. Efq., fir John Siddley, fir Humphry

Tufcon,

Tuft

E/9;

fir (

fir 1

Ric

San

K

C

(21)

Tufton, Knights and Baronets, Augustine Skinner, and Rich: Lee, Efg. fir Edw. Scot, Knight, fir Henry Heyman, Knight and Baronet, fir Henry Vane, jun. Knight, fir Henry Heyman, Knight and Baronet, fir George Sands, sir Iohn Honywood, sir VVill: Brooke, Knights, sir Michaell Lewsey, Baronet, Tho: Blunt, Eq. sir Edw: Boyes, sir Rich: Hardresse, sir Iames Oxenden, Knights, Samuell Short, Eq. The Maior of Ternerden for the time being, William Boyes, Hen: Sampford, Efguires, sir Robert Honywood, and sir Peter Godfrey, Knights, Richard Browne, Robert Scot, VVilliam Iames, and Maxevill Dixewell, Efguires.

For the city of Rochefter, The Maior for the time being, Richard

Lee, E/q;.

hard

ment

Tenry

liram

Rob:

gton,

cuy,

lo:

rbe,

mes

rd,

rge

nc,

its,

m,

ír,

d

For the city and county of Canterbury, The Maior for the time be- Camering, Sir William Man Knight, Sir Edward Master Knight, Thomas bury.

Corethope E quire, Avery Savine Alderman.

For Kingston upon Hull, Ferdinando Lord Fairfax, Sir Thomas Fairfax, Sir William Constable Barones, Thomas Raikes Maior, Lancelot Roper, John Barnard, Joshua Hall, Nich: Denman, William Popple Gens. Henry Bernard, Peregrine Pelham, Equires.

For the county of Lancaster, Sir Ralph Alhton and Sir Thomas Lancaster, Baroners, Ralph Ashton, Richard Shuttleworth, Alexander Rigby, John Moore, Richard Holland, Edward Butterworth, John Bradshaw, Peter Egerton, Geo: Dodding, Nich: Conlist and Thomas Fell, Esquires, Robert Conlist, Robert Curwen and John

Nowell, Gent.

For the country of Leicester, Henry Lord Gray of Rushin, Thomas Liecester Lord Gray of Groby, Sir Arthur Haselrig Barones, Sir Edward Hare top and sir Tho: Hartop, sir Martin Lister, Knights, William Hewit, Iohn Gembridge, Peter Temple, George Alhby, Richard Bent, Arthur Stanley, William Danvers, Thomas Haseleig, 10hn Goodwyn, Thomas Cotton, Francis Hacker, Elquires; Richard Ludlam now Maior of Leicester, William Stanley and William Villers, Aldermen there.

For the city of Lincoln, and the Close of Lincoln, The Lord Willoughby of Parham, Sir Iohn Wray, Knight and Baronet, for William Armyne, fir Iohn Brownlow, fir William Brownlow, fir Thomas Trollop, Baronets, fir Edward Aylcough, fir Hamod Whitchcot, fir Christopher Wray, fir Anthony Ircoy, Knights, Tho. Grantham, Thomas Hatcher, Iohn Broxholm, Mountague Cholmley,

John

Ichn Archer, Efguires, William Burg Gost. Edward Affcont Henry Maffingbeard, William Savile,: Thomas Savile, Edw: King, Draynard Mastingbeard, Edward Roseiter, Esquires, the Maior of Rofton for the time being, John Harrington, Samuel Cult, John Brown, William Hobson Gem! Charls Empson, Thomas Weldy, Thomas Hall, Martin Johnson Teoman, Wvat Perkins Gent. Norris Cave Esquire, Thomas Grantham. John Broxholm, E q; Robert Morecraft, William Watfon and Stephen Dawfon, Aldermen.

Middle-

For the county of Middlefex, and Liberties of Westmirst r, Sir fex, and Henry Vane fenior, fir Gilbert Gerrard Baronet, fir john Franckof West'. lyn, fir Edw: Barkham Barones, fir John Hippelley, fir ohn Dagvers, fir William Roberts, Knights, fir Richard Sprignall Baroner, for John Convers, Knight of the Tower of Loudon, Lawrence Whitacre, Thomas Wilcox, John Morris, Richard Downton, Thomas Swallow, Equires, John Brown & quire, Clark of the Parliamen; fir Thomas Fowler, Knight and Baronet, fir Rovert Pyc, fir William Athton, fir Iames Harrington, John Gl n E quire, Recorder of the cities of London and W. Stminster, Iohn Trenchard, William Wheeler, Instinian Paget and John Hukelley, E quires; VViiliam Bell, John Brigham, Anthony VVithers and VVilliam Barns, Gent.

mouth.

For the county of Monmonth, VVill: Harbert Eig; Hen Harcourt. For the country of Norfolk, fir Thomas VVoodhouse, Knight and Norfolk. Barones, fir Iohn Holland Barones, fir Iohn Bots Barones, fir Iohn Hobart Knight and Baronet, fir Miles Hebart, fir Thomas Huggen, Knights: Iohn Cook, Iohn Spelman, Phil: Beddingfield, Samuel Smith, The Bayliffs of Yarmouth, the Maior of Lyn, Thomas Toll and John Per ivall of Lyn, Thomas VVindham, Frances Ieremy, Robert Wood, Gregory Gawlell, Ioh 1 Haughton, Thomas VVeld; Martin Sedley, Thomas Cotherton, Efquires, fir VVilliam Heveningham, VVilliam Cook, Robert Rich, Efquires, fir Richard Bernay, fir Manc Athley, fir Iohn Palgrave, Knights, and Brigs Fountain, Efquire.

For the county and city of Norwick, fir Edward Barkham Baroner, fir Thomas awdy, fir Edward Ashtley, fir Thomas Guibon, Kniobes, Thomas Ruffell, John VValcool, Robert VVilcon, Robert teremy, John Guibon, Robert Shephard, John Regins, Phil. Calthrope, Efguires, Toby Fryar, Samuel Parks, Thomas Johnson, Robert Rower, Gent The Maior for the time being, Christopher Barret, Thomas Bazer, John Tooly, Adrian Parmiter, Rich: Har-

man,

ronet

War Cha

200

YCT

man

lian

Th

fir

Mi

Fo of th (23)

man, E/q; Sam: Smith, E/q; Henry VVats, Aldermin.

For the county of Northamptor, fir Rewland Saint John, Knight Norths's of the Bath, fir I ohn Nerwich Knight, fr Gilbert Pickering Baronet, fir Richard Samuel Knight, I ohn Crew, John Barnard, Edward Harvy, John Sawyer, Edward Farmer, John Norton, John Chappole, Efg; fir John Draydon Baronet, Richard Knightley, Zoache Tate, Efg; fir Edward Nicholls Baronet, fir Samuel Danver Knight, fir Humph: Knight, John Cartwright, Efg; Phil: Holeman, John VVirley, Edward Scagborow, Edward Hanbury, VVilliam VVard, Francis Quaries, Eg;

For the Town of Northampton, The Maior for the time being, ... Thomas Martin, John Fither, Aldermen, Zouche Tate, Efg;

For the county of Northumberland, fir Iohn Fenwick Barenet, Norfir Iohn Dallevell Knight, Thomas Middleton, VVilliam Shaftoe, thumber Michael VVelden and Henry Ogle, E/9;

For the Town and County of Newcastle upon Tyne, Henry VVar- Mewcal.

mouth, Ralph Gray, Henry Lawfon, John Blaikeston, E/g;

For the Town of Barwick upon Tweed, Iohn Sleigh Maior, fir Burwick. Robert Iackson Kniebt, Ral, h Salkeld, E/9:

For the country of Nortingham, Francis Peirepoint Efg. Francis Noring

Thornhaugh.

ngh.

ung.

er of

ioy,

or-

ert

Sir

k-

10-

er,

11-

15

For the County of Surrey, Sir Richard Oncflowe, fir William Surrey, Elliot, fir Robert Parkhurst, knights; Nicholas Staughton, George Evelyn of Wotton, Henry Weston, Arthur Oncslowe Esquires, sin Ambrose Brown Barones, sir Anthony Vincent knight and barones, sir John Dingley, sir Mathew Brand, knights, Francis Drake, Thomas Sands; George Myn, William Muschampe, sir John Howland, and sir John Evelyn, knights; John Goodwyn, Ceorge Evelyn of King stone Esquires; Richard Wright, and Cornelius Cooke, Edward Sanders, Robert Hallman, Robert Haughton, Gent: sir Thomas Grimes, sir Edward Cresham, sir John Lenthall, sir John Maynard knights; Charles Hoskins, Edward Bish, senior, Edward Bish, junior, Edward Bagshaw, John White, Robert Goodwyn, John Turner, Edmond Saunders, Edmund Jurden, Hermon Atmood, Esquires.

For the County of Suffex, for Thomas Pelham, baronen, Anthony Suffex, Stapeley, Herbert Mortey, Thomas Whitfeild, John Baker, Herbert Hey, Equires; Herbert Springet of the Broyle, Raz Cooper, Hall Ravenscrofte, Edward Apsley, John Downes, William Caw-

ley,

(24)

ley, Ceorge Oglander, George Simpson, James Bachelor, Equirentary In John Chapman, Enight, Anthony Fowle, Lawrence Alhburnham, Thomas Middletor, Peter Farneden, John Bushbridge, Stephen Humphrey, Thomas Collins, Capt: Carleton, Capt. Everden, Edward Higgons, Robert Spence, Equires, Francis Selwyn William Thomas, Nicholas Gildridge, Ejquires, Thomas Eversfield of Dover, Kaight; Robert Aylewyn, William Corey Gent: Captain Thomas Chace, Thomas Farmington, Alderman, The Maior of Rye for the time being, Capt. Cockman, Gent. Ioseph Widmerpoole, Robert Reynes, Gilbert Millington, John Hutchingson, and Gervas Piggot Ejquires, sir Francis Molineux Knight, Charles White, Henry Ireton, and George Hutchingson Efquires.

For the County and Town of Nottingham, the Mayor for the time being, Jame Chadwicke Efquires, Huntingdon Bluntry Doctorin

Phylicke, John Tames Ald rman, John Gregory Gent.

Okon.

Suff.

For the County of Oxon.

For the County of Rutland, sir Edward Harrington Knight, Evers Armine, Robert Horicman, John Osborne, Christopher Erown,

Robert Horseman Junior, and Thomas Waite Esquires.

For the County of Suffolke, fir Nathaniell Barnardifton Knight, Gr VVilliam Springe Baroner, fir Roger North, fir Thomas Barnardilton Knights, VVilliam Heveningham, Nathaniell Bacon of Friston, Nicholas Bacor, Henry North, Robert Brechoster, Francis Bacon, Theophilus Vaughan of Beckleffe, VVilliam Cage, Edmund Harvey, John Gourden Efguir s, John Baffe Gent. the Bay? liffer of the Town of Ip (wich, Iohn Silkerer, Richard Pulper, John Aldus Gene. fir VVilliam Platers Knight and Baronet, fir Iohn VVentworth Knight, fir Phillip Parker Knight, Maurice Barrow, Nicholas Bacon, VVilliam Bloyle Efquires, Francis Prewfter Gem. fir Buts Bacon Baronet, fir Robert Brooke, fir John Rous, fir William Soame, fir Edward Duke Knights, Thomas Baker, Brampton Gurden, VViseman Bokenham, Isace Apleton, Henry North Iunior, Robert Reynolds Esquires, Thomas Cole; Richard Pepis, Nathaniell Bacon, of Ip wich, John Clinch Senior, John Clinch of Culpho, Nich: Rivet of Dringfton, Cibson Lucas Esquir.

For Saint Edmunds Bury, the Aldermen of Saint Edmunds Bury, Samuell Moody, Thomas Chapman, Mr. Chaplyn, the Bayliffs of the Town of Alborow for the time being, Thomas Iohnson of Al-

borow Gens.



For

Geor

Ichn

Hen

Geor

Rob

Rob

bet,

Ni

Flo

fqu

(17)

ires

urn-

Ste-

den,

illia

dof

MIN

rof

ole,

ice,

me

179

For the County of Somerset, Sir Iohn Horner, Sir Thomas Wrath, Sir Somerset.

George Farwell, Knights; Clement Walker, William Strode, Richard Cole,
Iohn Harrington, Iohn Hippessey, William Long, Iohn Presson, Lenry
Henley, Henry Sampford, Iohn Pine, James Alb, Esquires; Roger Hill,
George Searle, and Iasper Chaplin, Gent. William Capell, William Basset,
Robert Harbyn. John Hunt, Alexander Popham, Hugh Rogers, Iohn Ashe,
Robert Blaugh, Esquires.

For the Countie of Salop, William Pierepoint, Esquire; Sir Iohn Cor- Salop, bet, Knight; Richard Moore, Thomas Mitton, Walter Barker, Thomas Nichols, Robert Corbet of Sannerden, Humphrey Mankworth, Audrew Floy of Ashton, and Lancelot Lee, Esquires.

For the County of Stafford, Sir Richard Skeffington, Knight; Richard Stafford.

Pyot. Knight; Michael Bidolph, Edward Manwaring, Matthew Morton, Iohn Birch, Ralph Rudiard, Michael Low. and Edward Leigh, Efquires; Sir Walter Wrotesley, Sir Edward Littleton, Baronets; Michael Noble, Esquire.

For the Citie of Litchfield the Bailiffs of the said City for the time Lichseild being, the Sheriffe of the said Citie for the time being. Richard Draf- City.

gate, Richard Baxter, and Thomas Barnes, Gent. Michael Noble, Esquire.

For the Countie of Warwicke, and the City of Coventry, the now Warwicke Major of the City of Coventry, Sir Peter Went morth. Sir Christopher Teland the Civerton, Knight and Baronet; John Hales, Godfrey Boswell, John Barker, ty of Co-William Purefoy. Inthony Staughton, George Abbot, Thomas Boughton, ventry. William Colemore, Thomas Basset, William Gesson, Gamaliel Purefroy and Thomas Willoughby, Esquires; Isaac Bromwich, Robert Phipps, Esquires.

For the County of Wilts, Sir Edward Hungerford, Sir Edward Wilts. Bointon, Sir Nevell Poole. Sir Iohn Evelin, Knights: Edward Bointon, Edward Tucker, Edward Goddard, Alexander Thislethwaite Junior, Edward Poole, Thomas Moore, Iohn Ashe, and Robert lennour, Esquires.

For the Countie of VVestmorland. Sir Henry Bellingham, Knight and Westmer-Baronet; George Gilpin, Edward Wilson, Nicholas Fisher, Thomas Sled-land.

(18)

dall Rowland Dawfon, Allan Billingham, Esquires; Roger Bateman, Rishard Branthwaite, Robert Phillipson, and Gervas Benson, Gent.

Worcester. For the Countie of VVorcester, John VVilde, Richard Creswell, Serjeants at Law; Humphrey Salmay, Edward Dingley, Edward Pytt, Thomas Greeves, and VVilliam Jeffereys. Esquires. For the City of VVorcester, Henry Foord, Esquire, Maior; Roger Seaburne, and Henry Philipps, Aldermen: John Rea, Gent.

Which said severall Committees of the said severall and respective Counties and places, or the greatest part of them shall with all convenient speed after notice of this Ordinance given to them, or any two of them meet together within the feverall Counties and places respectively, where they are Committees, in some convenient place within the same Counties or places, and may there agree to fever and divide themselves for the execution of the faid service unto such Hundreds, places and Divisions within their respective Councies and places, as to them shall seeme meet and expedient, and afterwards the faid Committees, or any two of them respectively shall direct their Warrants to such number of persons as they shall thinke fit, within their severall and respective Divisions, to appeare before them, or any two of them, and upon their appearance the faid respective Committees, or any two of them, shall nominate and appoint fuch persons as they shall thinke fit within their respective Divisions , which faid persons to neminated, or any two of them, shall have power to affeste all, and every person or persons, Fraternity, Gnild, Corporation, Miflery, Brotherhood, and Commonalty Corporate or not Corporate, chargeable by this Ordinance, according to the weekly rates and proportions in this Ordinance mentioned.

And the faid respective Committees, crany two of them, shall have full power and authority within their severall and respective Limits and Divisions, where they shall execute this Ordinance, to nominate Collectors for the money to affested and rated as a foresaid according to this Ordinance, which said Collectors shall collect the said moneys so affested, and pay the same to the Treasurer of the Army raised by the Parliament for the time being, at Guild-hall London or at such place or places, and to such person or persons, as the said respective Committees, or any two of them shall appoints and if any person or persons Fraternity. Guild, Corporation, Mistery Brotherhood or Commonalty, corporate or not corporation.



Q.T

me chargeable by this Ordinance shall refuse to pay the sum or summes upon him or them affeffed by vertue of this Ordinance, or shall not pay the same upon demand at the place of his abode, or where such affelment shall be made, it shall and may be lawfull to and for the respective Collestors, or any two of them, to levy all and every fuch furn and furns fo affeffed by way of diffreffe and fale of the goods of the person or perfons so affeffed, where ever the same shall be found, and to breake any House, Chest, Trunke, Box, or other thing wherein any such goods are : and if any person so distrained, or other shall make resistance, it shall be lawfull to, and for the faid respective Collectors, or any of them as they shall see cause, to call to their affistance, any of the Trained Bands, or Companies of Voluntiers, or other Forces of or within the County or Counties, place or places, where such refistance shall bee made, or any other person or persons whatsoever, dwelling in or neere the place; and the faid Trained bands, Voluntiers or Forces, and the severall Officers. Commanders, and fouldiers of the fame, or other the perions fo to be called, are hereby required to be aiding and aififting to the faid refoc-Aive Collectors in the premisses as they will answer the contrary thereof.

ive

m

m

re

n-

13

te

15

And be it also Ordained, that every person to be rated and taxed as aforelaid shall be rated and set, and the summe on him rated and set to be levied in every County for the effate hee hath, either in lands, texements, or hereditaments, rents, annuities, fees, offices, goods, cattells or chattels in that County only; and if he have an effate, either in lands, tenements, hereditaments, rents, annuities, fees, offices, goods or chattels in severall places in one County, then to be rated in the faid severall places in each severall County, according to such his said estate in the said severall places, and the summe on him set to be there levied accordingly.

And be at further Ordained, that all lands, tenements, or hereditaments, of all and every person or persons whatsoever, of what degree or quality loever, or in whose possession soever the same are, shall be rated, charged, and chargeable, for and towards the railing and payment of the faid weekly fumme or fummes of money fet and charged by this Ordinance; Yet nevertheleffe with this provision and limitation, that if the land be fet or lett to, or neere the yearely value thereof, in the poffession of any Tenant for life, lives, yeares, or at will, such person or persons to whom the rent thereof belongeth, to be folely chargeable therewith; but if the fame be let at any easie or finall rent or undervalue, then the Commission

(18)

all Rowland Dawfon, Allan Billingham, Elquires : Roger Bateman, Richard Branthwaite, Robert Phillipson, and Gervas Benson, Gent.

Worceffer. For the Countie of VVorcester, John Wilde, Richard Creswell, Series ants at Law ; Humphrey Salmay, Edward Dingley, Edward Pytt, Thomas Greeves, and VVilliam leffereys. Elquires. For the City of VVorcefter, Henry Foord, Efcuire, Maior ; Roger Seaburne, and Henry Philipps, Alder me : Iohn Rea Gent.

> Which faid severall Committees of the said severall and respective Counties and places, or the greatest part of them shall with all convenient freed after notice of this Ordinance given to them, or any two of them meet together within the feverall Counties and places respectively, where they are Committees, in some convenient place within the same Counties or places, and may there agree to fever and divide themselves for the execution of the faid service unto such Hundreds, places and Divisions within their respective Councies and places, as to them shall seeme meet and expedient, and afterwards the faid Committees, or any two of them respectively shall direct their Warrants to such number of persons as they shall thinke fit, within their severall and respective Divisions, to appeare before them, or any two of them, and upon their faid respective Committees, or any point fuch

ons; wh powerto Corporat

Corperati and prope Andth

full powe and Divifi lectors for

Ordinance

PAGINATION

RREGULAR

-wiciaid according to this -wectors frial collect the faid moneys to affeffed, and pay the same to the Preasurer of the Army raised by the Parliament for the time being, at Guild-hall London or at fuch place or places, and to fich person or persons, as the said respective Committees, or any two of them shall appoints and if any person or persons Fraternity, Guild, Corperation, Militery Brotherhood or Commonality corporate of nut cospo-



h

Ri-

Serje-

iomas

ofter

der

dive

niene

hem

here

un-

the

ons

ete

čm

to

rate, chargeable by this Ordinance, shall refuse to pay the sum or summes upon him or them affeffed by vertue of this Ordinance, or shall not pay the same upon demand at the place of his abode, or where such affeiment shall be made, it shall and may be lawfull to and for the respective Collestors, or any two of them, to levy all and every fuch furn and furns fo affelied by way of distreffe and sale of the goods of the person or perfons so affeffed, where ever the same shall be found, and to breake any House, Chest, Trunke, Box, or other thing wherein any such goods are : and if any person so distrained, or other shall make resistance, it shall be lawfull to, and for the faid respective Collectors, or any of them as they shall see cause, to call to their affistance, any of the Trained Bands, or Companies of Voluntiers, or other Forces of or within the County or Counties, place or places, where fuch refistance shall bee made, or any other person or persons whatsoever, dwelling in or neere the place; and the faid Trained bands, Voluntiers or Forces, and the feverall Officers. Commanders, and fouldiers of the fame, or other the persons fo to be called, are hereby required to be aiding and affiffing to the faid refee-Aive Collectors in the premisses as they will answer the contrary thereof.

And be it also Ordained, that every person to be rated and taxed as aforefaid shall be rated and set, and the summe on him rated and set to be levied in every County for the estate hee hath, either in lands tenements, or hereditaments, rents, annuities, fees, offices, goods, cattells or chattels in that County only; and if he have an effate, either in lands, tenements, hereditaments, rents, annuities, fees, offices, goods or chattels in severall places in one County, then to be rated in the faid severall places in each severall County, according to such his said estate in the said feverall places, and the fumme on him fer to be there levied accordingly.

And be it further Ordained, that all lands, tenements, or hereditaments, of all and every person or persons whatsoever, of what degree or quality loever, or in whole possession soever the same are, shall be rated, charged, and chargeable, for and towards the railing and payment of the faid weekly furnme or fummes of money fet and charged by this Ordinance; Yet neverthelesse with this provision and limitation, that if the land be fet or lett to, or neere the yearely value thereof, in the poffession of any Tenant for life, lives, yeares, or at will, fuch person or persons to whom the rent thereof belongeth, to be folely chargeable therewith; but if the fame be let at any easie or small rent or undervalue, then the Secretion?

(20)

fumme taxed to be apportioned betweene the party or parties to whom the rent belongeth, and the Tenant or occupyer of the lands, tenements, or hereditaments, as the l'axe s shall thinke meete, and if they, or any of them shall doe any injury, the same to be rectified by the said Committees, or any two of them within their feverall limits or divisions according to their discretion. And if any such Tenant or occupier of lands, tenements, or hereditaments, shall or may be charged with any fumme of meney contrary to the true intent and meaning of this Ordinance, that it shall and may be lawfull to and for such Tenant or occupier to stop and detaine the same from and out of his Rent due for the fame land, or to take his lawfull remedy against such person or persons towhom the faid rent is or shall be due or belonging, who ought by the true meaning of this Ordinance to be charged therewith by Action of debt, wherein no wager of Law, Protection or Effoyne shall be allowed: And in case that any Lands or hereditaments in severall Counties, Hundreds, Parishes, or places shall be let or set for, or charged without entire rent or rents in each County, Hundred, Parish, or place, and according to the value of the Lands or hereditaments so let in every of the faid Counties, Hundreds, Parishes, and places, and for all manner of debts whatfoever, or fumme or fummes of Money due, or owing to any person or persons, by any person or persons within this Realme, and also from any debts, goods, or summes of money remaining, or being beyond the Seas out of his Majesties Dominions, due or belonging to any perion or perions refiding within England, or Wales, the person or persons to whom such debts shall be due, to be charged for the same in the place of his residence or abode, at the time of the taxation only. And be it ordained, that no person having two Mansions, or places to refore to, being or calling himfelfe houshold servant, or waiting servant to the Kings Majestie, or other Lord or Lady, Master or Miltris, be excused from the Taxes of the said payments in any place or places where he may be fet or taxed. And if any person that ought to be fet and taxed to the faid payment, by his crime or craft, or any words or fayings, or other wife happen to escape from the faid payments to bee not fet and taxed according to the true meaning of this Ordinance, and that proved by Presentment, Examination, Information, or otherwise before the faid Committees, or any two of them, then every fuch person shall be charged upon the knowledge and proofe thereof, and at the treble value of so much as he should, might or ought to have beene set or

taxed

red:

the

refu

Said

taxed at by vertue of this Ordinance, and the same to be levyed gathered and payd of his goods and chattels, lands and tenements toware sethe said payment in such manner as is therein similar for others which results to pay; and if no distresse be found of the goods or other things, of such person or persons, bodyes Corporate, or other chargeable by this Ordinance, as shall not pay their Weekly rates as aforesaid, then the said Collectors shall respectively have power to inquire of any summe or summes of money due, or to be due to the persons so affessed as aforestid from any person or persons, for any rents, tythes, goods or debts, or other thing or cause whatsoever, and to compound for any of the said rents, tythes goods, debts due to the person so affessed respectively as aforesaid, with any person or persons, by whom the said rents, tythes, goods, debts, or other things due unto the said persons so affessed respectively as aforesaid. As also to give full discharge for the money by them so received upon composition or otherwise, which discharge shall bee good

and effectuall to all intents and purpoles.

ics,

ny

nc-

of

i-

And be it further Ordained, That if any person or persons shall find him or themselves agrieved, that he or they, is or are over-rated, such person or persons, at any time before distresse taken of his or their goods, may complaine to the respective Committees, who have executed this Ordinance within the Division or Limit, where any such person or persons over-rated shall be affessed; which said respective Committees or any two of them, shall have power upon examination to releeve such person or persons as they shall see cause; Yet the true intent and meaning of this Ordinance is, And it is further ordered by the and Commons, that if any person or persons so finding faid themselves agricved, be such as have not formerly contributed upon the Propositions, or not proportionably to others of their estates, nor have been rated and payd upon the Ordinance of Affesment, Entituled [An Ordinance for the affeffing and rating of such as have not contributed at all or not contributed according to the Proportion of their estates,] then the faid parties if they be not all fled above a proportionable part of fuch fumme or fummes, as other men of their abilitic have payd upon the Propositions, or have beene affessed, and have payd upon the said Ordinance of not exceeding the twentieth part; the faid Rates to stand and not to be altered provided nevertheleffe that no person bee affessed above the fumme of ten pounds the weeke. And for the better encouragement of the Collectors in this faid Service, it is ordained that three

pence

pence in the pound shall be allowed for every summe of Money which shall be Collected and payd to the said Treasurers or Receivers according to this Ordinance, two pence whereof shall be allowed to the Collectors, and the residue to such other persons as shall be imployed in the said service according to the discretion of the respective Committees

within their severall Divisions, or any two of them.

And to the end that all the Moneys affeffed may be duly collected, be it ordained that the leveral and respective Assessors within the Kingdome of England and Dominion of Wales, shall within one weeke next after their respective affessements made returne their said severall affessements unto the respective Committees aforesaid for the respective Divisions or Limits where the faid Affeffements shall be made, who or any two of them, are hereby required respectively, within ten dayes after the respective returnes of such severall Affeliements to deliver a Copie thereof fubscribed with their or any two of their hands to the severall Collectors within their faid respective Divisions or Limits, and also within the like ten dayes to fend up another Copie to the faid Treasurer of the Armie raised for the Parliament for the time being, to the end the said Treasurer may thereby know what he is to receive of every Patish, or place within this Realme and Wales, and the faid severall summes shall be payed to the faid Treasurer at Guild-Hall London, who shall give an acquittance for the same, which acquittance shall be brought to John Trencharge of William Wheeler Esquires, Members of the House of Commons, who are to enter the fame in a booke to be kept for that purpole, and then the faid acquittance shall be a sufficient discharge to the party that payd in the faid fumme, and not otherwise. And if any affellors, or collectors shall refuse the faid service, or prove negligent or faulty therein, the faid Committees for the Divisions or Limit, where such Affellor or Collector shall so refuse or bee so negligent or faultie, or any two of them shall have power to commit such Assessor or Collector to Prison, or to fet fuch fine upon him or them as they shall thinke fit, not exceeding the fumine of ewenty pounds upon the Affestor, or the fumme of five shillings upon the Collector, the same to be Leavyed by distresse, and fale of fuch offenders goods, to the uses herein mentioned in such fort as is herein before appointed for such as refuse to pay the rates affessed upon him or them, and shall also certifie the laid offence to the Lords and Commons in Parliament, and shall have power to nominate other Affelfors or Collectors.



ker

or l

the

al

hich

ord-

Col-

the

tees

e it

of

125

10

of

-

And if any person or persons so affessed and rated as aforesaid shall conceale or convey away his or their goods so that no distresse can be taken, or that the said summe or summes so affessed upon him cannot be had or leavyed by any the wayes or meanes in this Ordinance mentioned, then the said Collectors shall respectively certifie the same in case he be a Peere of the Realme unto the Lords in Parliament, and if he be under the degree of a Peere, to the Committee of Lords and Commons appointed for the advance of money, and making provision for other necessaries for the army; which said Committee shall hereby have power to send for such person or persons as Delinquents, and to commit him or them prisoners to such place or places within this Kingdome, and for so long time as the Committee for Examinations shall thinke fit.

And be it ordained that all and every the Affessors and collectors aforesaid, and all that shall affist them in the premisses shall bee protected by both Houses of Parliament from all dammage that may come to them or any of them by this service, and shall stuther receive such allowances for their charge and obedience in the execution of this ordinance, as upon certificate from the severall Committees above named or any two of them shall be thought sit by the Committee of the House of Commons for examinations.

Lastly be it ordained, that where no Committees are named in this Ordinance, for any County, City, or place, there such other Committees as shall be appointed by both the said Houses of Parliament, or any two of such Committees shall and may put this present Ordinance in execution within any such County or place respectively in such manner and forme to all intents and purposes, as any the Committees named in this Ordinance may according to the purport and true meaning thereof.

Provided alwayes that no Peere of this Realme shall by vertue of this Ordinance be rated or taxed at any sum or sums of money whatsoever for any his mansion house or houses with the appurtenances in any place whatsoever, but the Assessor within whose charge such house or houses with the appurtenances shall happen to be, shall certifie the same into the House of Peeres to the end that such Peeres may be there rated for the same according to this Ordinance.

And whereas by this Ordinance, the Inhabitants within the City of London are not to be rated, in respect of the great proportion laid upon them by the late weekly affeliment for three moneths; It is now ordered

by

by the faid Lords and Commons, that those persons within the said City of Lordon, which have not paid the said affessment formerly rated on them, shall in case they pay not the same within twenty dayes next after the date of this Ordinance, be rated and taxed for the space of two moneths more as other Counties by this Ordinance are to be.

FINIS.

ated on et after of two

INHUMANITY

Kings Prison-Keeper

Or a true Relation of the most transcendent cruelties, cheatings, cozenings, and base dishonest dealings of William Smith Provest Marshall General of the Kings Army, against the Parliamens Prisoners under his custody. As it was delivered at the Barre in the House of Commons, by one, who with many others, were sworne before the Lords assembled in Parliamens, and were prisoners in Oxford fix Moneths, being surther confirmed by Captain Wingate in the Commons House, he being Member of the said House, and some time prisoner in Oxford, the space of 9. Moneths.

TOGETHER.

With the Copy of a Letter from a Gentleman of quality confirming the former particulars.

Also the Copy of a Perition and Articles exhibited to the King. His Councell of Warre against Smith.

Likewise a Letter to the Speaker, subscribed with 70.

Whereunto is added the unsufferable cruelties, exercised upon the Cirencester men, in their passage to Oxford, and at Oxford, in the Castle and Bride-evell, when they were taken.

Written by Edm. Chillenden. who was a Prisoner there 6. Moneths.

Aug: 46 1

Printed according to Order.

LONDON, Printed by G. D. for John Bull, 1643.

Monety Edn. Childred a viscone from

Proceedings of an

LONDON, Parently 6, P. let J. by



A True

RELATION

OF

The trancendent Cruelties, and base inhumane practites of Captain William Smith, Pro. Marthall, Generall of the Kings Army, ex. tended & exercised on the Parliament Prisours in the Cattle at OXFOAD.



Pon the fifth of Decemb, 1642. I was travelling upon the Road about my lawfull occasions, and in my journey towards Newbury, between Henly and Reading: I met with one, whose name was (as after I was informed) whitheau, and falling into discourse, asked him the best and readiest way towards Newbury, which he certified me was through Reading. But Lanswered him

Iwas loath to goe that way because of the Garison, and for seare of giving offence, he replied to me, that if I pleased to to goe that way, he would do me so much favour as to have me through Keading without any let or stay. I giving credit to him, went with him into Reading, and let up my horse at the Bear, where we supped together and there did some all night on the morrow early in the morning (the aforesaid) Whuhead, came to my chamber and certified me. I must goe before the Governour which was Sir Arther Albion (a ranke Papisas I am informed,) being come thither, there was also Colonell Fielding, which knew me to be a Londoner, and takes me by the hand and sweares he was very glad he had met with me, and so

Albren & Feilding is not to be pa atield in Tur y many World.

certified the Governour that I was as arrant a Round headed. Rogue and Traytor as any was in Eigland and one that hath 700 men to command at any time to aid the Parliament. With that the Governour without any further examination, swore at m bitterly and calls me dam'd Rogue & Traytor, and with This earlinge of that strook me with his Cane on the head, and brook it very forely and twore like a mad man that he would prefently hang me; and with a guard of Musquetiers did fend me to the Gallowes, where I stood some quarter of an houre expecting death: but such was Gods goodnesse toward me, that I was convey'd from thence to Priton, whither came the aforesaid whithead, and in the name of the Governour took away my Moneyes: On the next Lords day I was conveyed to Wallingford, and the Wednesday following to Abington. I being brought before the Governour, Lievtenant Colonell Sherly, there being divers Caare swill Gen- valiers in his company, and one whole name was Swith, that had the watch that day, he would needs have me to fay the Lords Prayer over to him, which I refused: Yet to give him sacisfaction. I told him, if he pleafed to lend me a Bible, I would read the Chapter over where that was, but that would

A very modertleman.

This is not Smith the Mare thall but a Captain of a foot Company.

Who afforded me a good fupper and bed at the Province Marshalls warter that night.

not content him, he twore he would lay me neck and heels in Irons, which to prevent I addressed to the Governour, and said, Sir, I conceive I am your Prisoner, and this Gentleman has henothing to doe with me, and if it be your pleafure to put me in Irons I am content. With that the Governour faid, you came without Irons to me, and without you all go away : but Smab swore I should not; they swore so long, that they fell to blowes, and by this difference by Gods providence I received mercy from the Governour. So the next day being Thursday. I was convey'd to Oxfora Castle. But to leave my particular sufferings, and come to give you a relation of others, I shall begin with a relation of the usuage of the Priloners taken at Malborough, (in the County of Wiles) by the Cavaliers in their passage to Oxford.

After they had surprised the Town, and had taken 180. odde Pritoners they drove many of them through the waters, and the first night thrust them all up into a nasty stinking stable'amongst Hories; where was one horse dead, there they continued till the next morning, and had no food allowed them, and



(odr

arm

allo

ther

to C

WET

but

but

ter

the

m

th

h

ded-

hath

Vith

VOIC

with very

ang Gal.

ath: y'd

ad,

es:

the

he

2-

at

he

m

I

fodrove them like Rogues and theeves tied together by the armes in the horse way up to the kneer in mire and dirt, and allowed no food to them, nor fuffered no friend to come at them; for a man coming to fee some of them, was carried away to Oxon to Priton with them, and in toure daies time, as they weredrove from Malbrough to Oxford, were allowed no food but only at Lamburne, a Gentleman did provide tome for them: but they would scarce give time to receive it, and that was all the fuffenance they had in all their paffage, not fo much as water, for some of them being drie, would faine have dranke of the water in the high way, but they would not fuffer them, pay, they strook many of them over the heads with their Canes for stooping to take a piece of Ice to hold in their mouths to quench their violent thirft.

On Friday they came to Oxford; and as they passed through the streets towards the Castle, there was much rejoycing by the Inhabitants, Scollers, and Souldiers, calling them Roundheaded Rogues and Traytors and striking some of them. One. passage is worthy observation, that the Lord George Digby and Commissary Wilmer took Mafter lohn Franklin, Member of By this you the House of Commons; and led him away from all the rest how the Lord of the Prisoners, to a Tree and there swore deeply they would Digbie, and she hang him like adamn'd Rogue and Traytor, if he would not now Lord Wilconfelle where his Money was. And this is a short Relation Huse of Conof these mens sufferings before they came into the Castle.

Now you shall know our utage after we were in the Castle, under Cap aine William Smith, the first night we were put up This is not into the Tower, 1 80. od, the place being to little that we were Smith the Fenforced to lie one upon another, and were allowed one penny cer, his name is bread a peace, and a Can of small Beere (water was better) and to for the best part of 12. nay some of us 23. weeks, were allowed no more. Some of us have many times been two daies without any thing at all, so that by this cruelty, and living onthe boards, many fell fick and very weak in body, almost all of us like to perish and end our daies by the bloody flux .. and one of us was flarved to death; and as this man was drawing on towards his end Marshall Smuh was sollicited in all the faire wates that possible could be by the Gentlemen and the Captaines there in Prison, that he would suffer some thing to be



(4)

provided for the poore man but fuch was his crueltie, that he would not, and to the man died.

He laies it was a bafe Protefta. ries, onely iramed by a comand Traytors to take away the King Crown and lite.

But he was forfworne, for we thewed him a faire paire of heels.

. A Lievtenant

of Horic.

Some few daies after, he called us to take the Protestation; (whichhe stilled the Kings, we defired to heare it read over to us, which when we had heard it, we refused it, as being against pany of chels our Consciences, telling him we had taken one already, which was the King and Parliaments, he twore at us, and call'd us damn'd Rogues and Traytors, firiking us with his Cane, driver us all up into the Tower; five aring deeply he would make us take it or he would make us to shit as small as a Rat: whereupon he gives command that no body be permitted to come at us to relieve us, either with food or linen causes a hole to be made up where things used to be conveyed to us, and confined us to our former allowance, and charge was given upon pain of death that no more should be allowed us, or any thing else permitted to come at us, which was accordingly done for food being lett to us out of the Citie by some he caused his Souldiers to take it way and cat it. Then the Gentlemen and Cap:aines impriloned, made a weekly Purie for the reliefe of the poore ritoners (and made "Lievtenant W. Dingly Steward of it) which if they had not done I am very confident, we should halfe of us have perished. He cautes this to be restrained, and threatens the Stee ward to lock him up close Priloner, if he did after offer to relieve us vy ith Bread or Beere.

Some final time after this, Sir James Penimon yvanting Souldiers, they called us downe into the yard, and as we paffed through the great Chamber, where at least 12 or 14. Gentlemen lodged, and had vvalhed their hands in a Bason of water, fuch year our extreame drought, that we could not be reftrained from drinking it yea the very raine water that was on the

Barrels heads that flood in the yard.

There they propounded to us, that if we would take the Proteffation, and take up Armes to serve in that Armie vve should presently be all released. We all refused it, with that Penimen Ivvore at us, and Smith ran after us as faft as his lame legs would giv him leave drives us all up again into the Tovver Ariking us with his Cane , I wearing deeply that he would make take A. or he would make us to thit as freat as a Rattand fo kept us still to our former allowance

When

exter

ms, 2

yard

to th

they

Sir

Silv

and

tion

WO

an)

CTE

ab

60

th



the

ion.

T to

infl

ich

ur

PCS

ur

p-

us

de

to

th

cd

ıt

When they had tryed by all thele wayes of erneley, they had or could extend to us in the Caftle, then they fought by faire meanes to will us, and Sir James Teniman, and Smith, calls us all downe into the yard, and there they argue the cafe to us, and alleadge the Scripture to us, (as the Divell did to Chrift) but when they taw that by this they could not prevaile with us, they swore most bitterly at us, and Sir lames Peniman (wore God dam me, none of us all did belong to Silvation, but wee were a Company of damned Rogues, Rebelle, and Traytors, and Iwore we should bee made to take the Processation, for we should have no Victuals allowed us, faying they that would not worke thould not eate, and so wee were kept without. * But after this any thing for a day and above; And to extend his Cruelty, and increate our milery, Smith cantes us on Munday Feb. 6. to be empo Dungeon to an ved from the Castle to Bride well to the Dungeon, where we were upper Chamber above 40 of as put down into it, about foure Weekes thronged, in could but lie folittle Roome, that wee were learfe ab eto ftirre one by another, went to fleepe the place allo being made very noyfome, because weceased our "There be felves in the fame . To that in some place of it , we might goe over Office. the shooes in Piffe and filth.

About a Fortnight after, wee had bin there : A Petition that " The Leter we had made to the Lord General of that Army, and a Letter that my name, which was written to Lenden, letting forth the barbarous winge of he by it Edmand Chil-Smith, came out in Print * Whereupon the Generall as wee con- Smith would ceive appointed Commissioners to examine the truth of the things have fathe ed contained in the Letter and Petition, and on Mu day Feb 22. Six could not prove of us, namely, Edward Chillenden, Thomas Cheny, Edward Lander, Ed it but this Leeward Braduers Walbam Whulewe, Lofeph Blofes, were like Falons and pericion merled Smith, Rogues brought through the Stroets in Irons to Sir Incob Afblays, that he gave the where was Dis Reeves the Kings Advocate, and two other Com- a great deale of millioners, who instead of examining of us, fell a Railing at un a Liberty upon it. king us to take the Protestation; We Answered we had taken one already, which was the King and Parliaments, which we would maintaine to the last drop of our bloods, * but as for this Procofta. Secure it was I tion we know not what it is, nor whose Authority is bearethy for that spake for We know that the lawes of this Land provide ; That no Orth told mee that I hould bee forced on us contrary to content in Parliament, which thould of all the Laws were our Inheritance, and therefore wee would defend and fed, faying maintaine them as our proper Rights and Liberties; and no wayes you are a pebetray them, or words to this effect: V Vee further laid that to indeed,

down, when we never a house o

was Printed in louden , which . on mee, but hee

* I making dus 2 chion, all of us; They reft bee hane

200

int

laid

12

wb

1

So

th

Sweare the Eurle of Effex was a Traytor, or the Army under his conduct was raifed against the Kings, or that the Kings proceed. ings with his Army was good and accessary, or whether the Sab. jects of England were bound, or not bound by the Votes Acts, and Orders made by the Lords and Commons in Parliament, was a high point above our Capacities to decide, and therefore defined to be excused from taking that Oath, conceiving that wee must not fiveare upon doubts and questions, but in judgement, righteoutnes, and truth . Smith he cries out, harke, harke, they are a Preaching ; we then complained to them of our illufage, and told them it was the way to starve us, and that a many of us were ficke in the Dungeon, and defired they might bee removed where they might have more Aire, and wee faid that wee hoped, that it was not the Kings will, nor the Counfell of VVars pleasure, thus to destroy we: But Dr. Reevestold us in plaine termes that it was the Kings mind, and Counfell of Wars pleasure to destroy us; and rook his Spectacles and looked on us, and faid we looked as tar as Connies, and fo wee hath forgot his speciacles would were fent backe agains to the Dangeon, and those that were ficke, grew weaker and weaker: fo that one eafed nature as he lay, * and * Namely one another was troubled with a continuall Vomiting; those things and Caleb Belfe. were er evous to us, they being done in the place where wee'll were; when Smith came to Bridewell, we complained to him of it, and delired him that they might be removed where they might have more aire, and have some comfortable thing made, and permitted to come to them, or elfe they would not live long; he cald us, if we would rake the Proteflet: on we should have any thing; we defired, but if we would not, if wee all died hee did not care, wee were our owne murtherers, and did not permit any thing more to be allowed, fave our former Allowance; not any Friend, no not our Wives, to come to fee us, or any to have our Shifts washed: Nay, hee pot the Man that dwelt in the Bridewell in Prison in the Castle, because he had meat a boyling over the fire, for his owne dinner, and all Smiths men came and eate up the mans meat, to that by his cruell ulage, the afore-named Giles Carrer ended his daies in great extremity.

> VVe feeing this conceived in our felves if wee flaid here, there was no way but of death and periffring; did with one confert tefolve our felves of this extreme miferie, fo we with our knives, and the hooke of a doore, made a hole through a Free * stone wall,



*. But the Dr.

multiply.

Giles Carter,

his

ed.

ds,

32

to

10

S,

21

1-

above a yard thicke, and so all that were well went forth, which was about 40. whereof 4. were taken againe, and 6. was left ficke, in the Dungcon, which 6. (when Smith knew the rest were gone) laid in Irons when we were so weake as not able to stirre; and so kept us till Thursday, or Friday, having nothing to comfort us, but water; and then were were removed to the Tower in the Castle againe, wherein the roome where we were put, was about 60, men, and a many sicke of the small pox, so that the place was very unwholsome and nasty, and there allowed us one penny bread, and a Can of Beere.

I come now to relate to you some other of Smiths Tyrannicall and dishonest practites.

When Mathers men were fick, Smith gave to one Mr. Betterife a Chyrurgion of Oxford, 5, 5. to provide fome hot and comfortable things for the fick. Prifoners, Mr. Betteris laid out fome of the money pretently, after this meeting him in the street demanded his money of him, and threatned him, if he would not give it him, so M. Betterife gave him all his 5. 5. againe, though he had layed out some of it before: This Mr. Betterife did nie to come at first into the Castle to dresse the wounded Prisoners, and by that meanes knew the disease of the sicke Prisoners, did say to some Neighbours of his, that they were spoiled for want of water, and so indeed they were; for we had no water sometimes in two dayes time; Smith he heares of this, and meeting with Mr. Betterife put him in Prison in the Castle, for so saying, but was within a short time by Sir Iacob Assirt released out of the prison, but by Smith commanded to come no more to dresse the wounded prisoners.

About this time there were some prisoners brought in, which were taken at Banbury, and amongst them was one that was wounded in the head with a Pole-Axe. Smith was by the Gentlemen and Captaines in all the faire wayes, intreated to let a Surgeon to come into dietie him, he would not permit any to come, so that this mans wounds festered and stuncke, and in a short time hee ended his dayes in great extremity.

There a so being in the Tower many Prisoners, and they having had no water in 20. nav. 48. houres time, knickt for water, Oct-don the Captaines man came and told them hee could help them to none (though the River runne by the doore) they being dry knocked again, Smith came himself, & said I will give you water, can'ed

В

200

Sweare the Earle of Effex was a Traytor, or the Army under his conduct was raifed against the Kings, or that the Kings proceed. ings with his Army was good and accessary, or whether the Sab. jects of England were bound, or not bound by the Votes Acts, and Orders made by the Lords and Commons in Parliament, was a high point above our Capacities to decide, and therefore defired to be excused from taking that Oath, conceiving that wee must not fiveare upon doubts and questions, but in judgement, righteoutnes, and truth . Smith he cries out, harke, harke, they are a Preaching; we then complained to them of our illusage, and told them it was the way to starve us, and that a many of us were ficke in the Dungeon, and defired they might bee removed where they might have more Aire, and wee faid that wee hoped, that it was not the Kings will, nor the Counfell of VVars pleasure, thus to destroy we: But Dr. Reevestold us in plaine termes, that it was the Kings mind, and Counfell of Wars pleasure to destroy us; and rook his Spectacles and looked on us, and faid we looked as far as Connies, and fo wet were fent backe againe to the Dangeon, and those that were ficke, grew weaker and weaker: fo that one eafed nature as he lay, * and another was troubled with a continuall Vomiting; those things were grievous to its, they being done in the place where wee'll were; when Smith came to Bridewell, we complained to him of it, and defired him that they might be removed where they might have more sire, and have some comfortable thing made, and permitted to come to them, or elfe they would not live long; he cald us, if we would rake the Proteflation we should have any thing; we defired, but if we would not, if wee all died hee did nor care, wee were our owne murcheters, and did not permit any thing more to be allowed, fave our former Allowance; not any Friend, no not our Wives, to come to fee us, or any to have our Shifts walked: Nay, hee put the Man that dwelt in the Bridewell in Prison in the Castle, because he had meat a boyling over the fire, for his owne dinner, and all Smiths men came and eate up the mans meat, to that by his cruell ulage, the afore-named Giles Carter ended his daies in great extremity.

daies in great extremity.

Ve feeing this conceived in our felves if wee flaid here, there was no way but of death and periffring; did with one confest refolve our felves of this extreme miferie, to we with our knives, and the hooke of a doore, made a hole through a Free * stone wall,

* But the Dr.
hathforgot his
Speciacles would
multiply.
* Namely one
Gile: Carter,
and Caleb Selfe.



d.

6.

12

to

at

above a yard thicke, and so all that were well went forth, which was about 40. whereof 4. Were taken againe, and 6, was left ficke, in the Dungeon, which 6. (when Smith knew the reft were gone) laid in Irons when we were fo weake as not able to ftirre; and to kept us till Thursday, or Friday, having nothing to comfort us, but water ; and then wee were removed to the Tower in the Caffle againe, wherein the roome where we were put, was about 60, men. and a many ficke of the fmall pox, fothat the place was very unwhollome and nafty, and there allowed us one penny bread, and a Can of Beere.

I come now to relate to you some other of Smiths Tyrannicall and dishonest practites.

When Marborow men were fick, Smith gave to one Mr. Betterife a Chyrurgion of Oxford, 5, s. to provide some hot and comfortable things for the fick Prilopers. Mr. Beiteris laid out lome of the money prefently, after this meeting him in the street demanded his money of him, and threatned him, if he would not give it him, fo M . Betterije gave him all his 5. s. againe, though he had layed out some of it before : This M. Betterife did ule to come at first into the Caftle to dreffe the wounded Prifoners, and by that meanes knew the difease of the ficke Prisoners, did fay to some Nighbours of his, that they were spoil'd for want of water, and fo indeed they were; for we had no water fometimes in two dayes time; Smith he heares of this, and meeting with Mr. Betterife put him in Prifon in the Caftle, for to faying, but was within a fhort time by Sir laceb Afbley released out of the prison, but by Smith commanded to come no more to dreffe the wounded prisoners.

About this time there were some prisoners brought in, which were taken at Banbury, and amongft them was one that was wounded in the head with a Pole-Axe. Smith was by the Gentlemen and Captaines in ail the faire wayes, intrested to let a Surgeon to come in to d'elle him, he would not permit any to come, so that this mans wounds festered and stuncke, and in a short time hee ended his dayes in great extremity.

There a fo being in the Tower many Prisoners', and they having had no water in 20. nav, 48. houres time, kne cht for water, Ocidon the Captaines man came and told them I ee could help them to none (though the River runne by the doore) they being dry knoc-

3, or 4. of his men to come arm'd to guard his person, and call'd downe one that was my Lord Saies Miller, and layes him in Irona Neck and Heeles, a and one Sergeant Walks hee Canes him at least 60. blowes over the head, and wounds him very forely, that he hath lost one of his joints, and after this layes him in Irons 28. pound weight, Neck and Heeles, and so keepes him 48. houres in a nasty Dungeon, without bread or water, or any other sustenance, and Caned Lievienant whitebood, and layd him in Irons; and to colour over his Tyranny; commands his men to say, they made a muting.

There was one Mr. Freeman a Contrable neere Banbary; Smith cals him to take the Protestation, hee resules it, Smith said if hee would not take it, he should goe up into the Tower, bee said that was the worst he could doe to him, Is it saies Smith you damned Rogue, and striked him with his Cane, swearing bitterly at him, laved him in Itons neck and heeles, fer him on a cold Stone in the yard, takes away his coat from him, sets a sentiate over him, to keeps him 3.0.4 daies in the winter time, without either bread or water, or any other food: This Freeman was also removed to the Dangeon in Bridewell, where he escaped to his owne house, and there was taken againe and brought into the Castle; Smith layes him in Irons and so he ended his dayes also in great mitery.

The same day he cal'd downe one of Manhoren foundiers, and offers him the Protestation, the youth resuled it; Smith sweares at him, and beats him with his Cane, layes him neck and becles in Larons, puts him in a Dangeon, set a Sentinell over him, so keeps him till he had forced him to take the protestation, and allowed no food

to be given him.

There was one Mr. VV urby a minister, and one Mr. Prise, and one Mr. Selven, that did refule the projectation; bee Arikes them, and breake their heads, makes the blood run downe their earts; and

fends them to the Dungeon in Bridewell.

There was one Mr. Edward Bradney, that had a man exchanged for him, yet had not his liberty; Smith told him it hee could get 10. I. to pay his Fees hee should have his liberty. Mr. Bradney got 5. I. told Smith I have 4. I. 10, s. Smith said he would not take that, to Mr. Bradney was putting up his money againe, Smith inarches his money from him, and said I will keepe a his an part on payments so took away source pound, and kept the man imprison summeths after; first in the Tower, then in the Dungeonin Bridewell, where

hee

breli

feet,

fuffer

chat

alon

deal

ped

mat

han

8. V

bei

T

heefcaped, but was taken againe, Smith laid him in Irons hands and feet, and fo keepes him about 8 weekes: by reason of this his cruell place, he fell very weak and fick, and in his fick neffe he would not fuffer any body to come to helpe him in his great extremity, to that for three weekes he ley in his owne Dung and piffe, and to by along and languishing disease, being pined to nothing in, a great deale of woe ended his dayes.

There was one Richard Candle, and one Robert Neale, that efcaped out of Bridewell, and were taken againe, he burnt them with match betweene the fingers to the bone, and laid them in Irons hands and feet, fuffers no Surgeon to come to them, to keeps them 8. weekes, and they both in this extremity ended their dayes in

much mifery.

ď

12

There was one Andrew of London, who came to Oxford, and being brought into Prison, Smith himselfe tooke 23. 1. out of his pecker, and kept him there a short space, and then turning him going, but never gave him his money.

There was one Mr. I. A, the Lord of Downsman, brought in for a Spie, he tooke the Protestation, and was by Smith released, paying 50, s. fees; and hee comming into the Castle to see la Friend, Smith would not let him goe till he had paid him 50. 1. more.

There was one Mr. Walde a minister, & Malignant, committed to prilon, who lay there 7 daies, and paid Smith 3.1. 10.1. for his

Fees.

There was two Londoners, Mr. C. Mr. M. that tooke the pro-

tellation, that paid Smith so I. for their fees,

There was one William Burthen a Conftable , that tooke the preteffation, and was by Smith released paying 4.1, but hee after heard he was a rich man, got him in prison againe, and there keepes him to make him pay 60.1. more, and did not let him goe, till hee had paid him 20 1 more,

There was one Mr. Ad. of London, prisoner, Smith tooke 5.1. 10.

aillings, out of his pocker, and never gave it him more

There was one Mr. VV. B. a Gentleman, whom the Bishop of Armath * perfuaded to take the protefaction, bee was felcated . You may be paying 20. 1. fees; Smith gets him againe and keepes him prisoner, by this that if till be badmade himpay or given him bond for 30.4. more.

He alfo got a Bill of Exchange for 30. 1. from Captaine Wingste, a Bifton is at and Captaine Auften, but he hath not yet paid them, though he handto sait.

there be any villany to be done,

hath bin often asked for it, and Captaine Anston asking him for it, Smith gave him very opprobleus words, calling him thitten Prentice boy, and threatned to lay him in Irons, neck and heels.

There was one Dr. Claison, Doctor of Divinitie of Waltoma flow in Effex (as he himselfe said) who was taken at Branesford, and carried to Oxford Prison, who lying there in great mised ry, did endeavour to make an escape and getting over a wall, tell downe and broke his nock.

Captain cha Lilburne, he kept him in Irons 19. or 18. daies; and fince he being very fick, even to death yet would not permit any woman to come to look to him in his fickness.

Capcaine obn Frank in and Master tohn brown Gentleman, he ironed together, and so kept them a good while, and since

Captaine low- Frankling is dead.

Master William Dingly, a Lievtenant of Horse, he laid him in Irons, and so kept him 8. or 9 weeks. He kept one Master and Ellis (one of my Lord Generalls Life Guard, a Gentleman of the Innes of Court) in the Tower amongst the Com-

mon Pritoners, and made him to lie on the Boards.

Mafter loba Frankling. Member of the House of Commons, he hath most basely abused, and calld him Rogue and damn'd Traytor, yea stinking fellow, and took him by the shoulders, and thrust him into a little Chamber, saying to him you are a damn'd Traytor, and will use you like a Traytor; locks him up close Pritoner, and gives the key to one Brad ban that was a Cavalier in Prison, and met on purpose set on this Bradban, and one Captaine Cew, one of the Cavaliers. an Irish Papitt, to drinke healths and carroules in the roome with Mr. Frankling, to abuse and torment him, and hath ever fince kept him: close Prisoner. And Captaine Walton, Captaine John L lburne, Captaine Vivers, Captaine arefly Captaine Scroope Captaine, Auston, Captaine L'acor he hath kept them all close Prisoners, for the most part of their time, and seldome would permit their friends to come to visit them, no nor their wives to lee them.

Yea he hath taken away the beds from the Captaines, and made them to lye on the cords, and against their wills placed some of the Cavaliers in them.

This Bradilian being fie did

. As

fone

ferri Bib

of I

this

wh

all t

fta

for

hit.

rd;

fe:

ell

es; .

1,

c

As for Captaine Wingare, he hath alwaies kept him close Pri foner alone, without any company, not suffering him to con ferre neither with men nor Books, not permit him to have a Bible, onely when Blage was hanged. Matter Harfella Minister of Banbury, and he was in one Chamber, and Smith had layed this Reverend Minister in Irons hands and teet, and after that Blage was dead brought his body and threw it into the Roome where Captaine wargare and this was, and fo locked them up all three clote Priloners, and many times Smith hath kept those that have died to long till they have flunk like to poiton them, nor would not carre them away, till the Prisoners were constrained to pay for their buriall. He would not fuffer Captaine Wegate to walke in the Garden for his health take, notwi hflanding the Kings mind was that he should, as hath been in my hearing declared by the Lord of Craford.

As for Captaine Clifton (at for and Captaine Vivers, they being in sarbing, his Majestie was pleased by his Herauld of Arms to declare that if they would come and yeeld themselves to Him they should have a free Pardon . the which they did, and had also the Lord Generalls word, on his honour to confirme the same: yet after this they were brought to Oxford Prilon, and by smub kept there, and were before the Lord chiefe Justice Heath, on Over and Terminer, arraigned for their . The Perison lives. Whereupon they both of them made a Petition decla Thave feen with

ring his Majeffies Act passed to them which was acknowledg the toffee bet ed by the Generall. as appeares plainly by the Answer of the produce he Co. Petition, and thereupon order was given, they should be re He would not leated, yet notwithstanding Smith kept them in Priton close, release Cap aine and by his ill usuage. Captain Cotoffer is fince dead, and Cap- h we also use taine Vivers hath bin almost at Deaths dore, and is yet Prison- pay him :00 er:therefore it behoves the King and the Generall to vindicate for his their Henry House for and to also their Honour by executing Justice on Smith, for thus he did by Mr.

grosely abusing the King and the Generall He hath kept many in Priton(after they have been pardon and to by Cape

ed by the King and have taken the Protestation) for excelsive I do ma believe

Fees. But to let all the world fee he is a knave in all respects, and fact, de erving to all persons friends and foes. he hired a Priest to preach in any Pa dom, but the Priton, and this Priest was as bate as Smuth himselfe, and this i lay accorwould Proceedings.

C tolkey, tolke Ha field, Minie ster of banbury. any of them

Bythisit i. elear that the Parliament is not in the leaft miltaken, in faykept and inviread in by and Theeves.

would raile against the Parliament and the Citie of London, as loud as Smith, yet when this Prieft came to demand his quarterage of Smirb, he to fave his Money, and deprive the Prieft, of his due, calls him all to naught, and faies to him, you raile against the Parliament, you shall have quartering, and so claps ing the King is Irons on the poore Prieft, that he was glad to loofe his Money to be rid of his Irons, and to he serves all his men, when they Rognes, Knaves aske him for Money, now let all the world judge whether it be

for a Kings honour to have such Officers.

And further to let out his base dissimulation when the Commissioners from the Parliament are in Oxford, then to make the matter faire as if he were a stranger to a Tyrant, he will let the Gentlemen & Captains have liberty to walke in the Garden, and suffers their friends and wives to come to them, but as foon as ever they are gone forth of the City, he locks them up clote Prisoners, and debars all friends, yea their owne wives, and though they be fick. will not fuffer them to come to helpe them in their extremity, nor no Philitians, but whom he will appoint, which for ought any knowes, may poilon them, for in a short time there hath died of these Gentlemen, Captaine Lideot, Captaine Fleminge, Captaine lebn Franklug. Captaine Gaftevill Captaine Stevens, Insier, Captaine Stevens Senior, Captaine Plair; Captaine Anften, Captaine Cafeby, Lievtenant Flower Mafter VV .. man Merchant of London, Mr. Herfield Minister of Banbury, old Thomas web, and three more Clothiers of Glocefterfore . and 4, more common men, which are before mentioned.

There was a Clothier of Glocestershire, which was released. Smith got him againe, and kept him in Prison to make him pay a great Summe of Money, and there the man ended his daies.

to the first the state of section of the state of the sta

the second state of the se their Loneur Ly ageous a lattice on least their

Brigo let all the world feel age in we want all re-

grafiy abatime the Mare au the bear all

d Amaria



uarieft. aile laps

ney hey

the

the

he

he

n, ks

ie

A

A True

ATION

The taking of Cirencester, and the cruell dealing of the merciles Cavaliers towards the Prisoners they there took in their passage, as they went to Oxon and at Oxon.

Pon Thursday the fecond of February 643: Prince Rus por with a great company of his Cavalrers, came before. Cirementer, and there after an hot Skirmish, they being valuantly relitted by a sout 400 of my Lord stamfords Blew Cours, and Captaine Walling fords Dragboners there being in the Town norabove 500. Squidiers, with the Trained Bands and all, yet fuch was the cruelty of the Cavaliers, feeing my Lord Stamfords Blew! Coats thus valiantly refifting them, and in their reliting. New marry of them, to that thereby they were much enraged, informeh that they fet on fire a Barn and some houles, and Hay Ricks, which did inuch anoy our nien, who had overroyled themselves with refilting them not being relieved by the Trained Bands which were in the Towne, and by this' means were forced to retreat into the Town, the Cavaliers pur- Let all Malung them? and It furbrized the Towne, and after they lignants take had given thein Quarter, because they had flaine none, before notice, that notthey murthered many of the inhabitants, about twenty per-they love them letts or morel and most of them were Malignants against the and their Cause. Partial Rengt Shart of the

Miter they had thus taken its, we were led frith afficiel about they will make halle a mile from the Towne where the chiefe Commanders between a Ma. were, that they might take a view of us, who threathed to do hond Roundexecuti-head,

execution upon us all, and there the Common Souldiers fript us, and wounded many of us, and then drove us back to the Church in Cirencester, where we remained almost two whole daies, and two nights in all, which time they allowed us no fustenance wherewithall to live, till just as they drove us towards Oxford, they gave each of us a small piece of bread and cheefe, and then bound us all with match, and so drove usalong without flockings on our legs, or shooes on our feet, or hats on our heads, many of us having no Dublets, and some Gentlemen of good quality without Breeches and so we came to Burford hill, where the Cavaliers gave each of us a little piece of Bread, which was all the reliefe they gave us in our way between Cirencester and Oxen, and for this we waited a long time upon the hill, the wind blowing very cold, and we flanding barefoot and bareleg'd in the fnow. Then we came to winnigh, where we lay in the Church, and from thence were drove towards Oxon, and about a mile from the City His Majeftie with the Prince, and the Duke of Torke, came thither to fee us drove along more like dogs and Horses theu men, up to the knees in mire & dirt along the horse way, & aboundance of the Scollers much rejoycing at our mifery, calling and abusing us by the names of damned Rogues, and Traytors. And when we came to Oxon, we were pur all together in the Church, and there we received, for the most part of us, a piece of bread that night, the next morning they seperated the Voluntiers from the Trained Bands, and cruelly used us to force us all to take the Protestation, and take up Arms for them against the Parliament, for they allowed us but one small piece of bread, and a can of B ere a day, and would not allow us to have a draught of water to drinke, we offering to pay Money for it, yet wee could not obtaine it: by which cruell usuage they forced the most of them to take the Protestation, that of 11co. and 66. Prisoners, there was but 16. that refused it, that they had scraped about the Countrey for, for they brought old Almes men, about three or foure score yeare old, and lame Cripples from their mothers wombe blind men, and all to make up the number of a great many Prisoners, they not only forcing them to take the Protestation, but afterwards fined them beyond their estates, and drove them to other desperate courses, so that one



ript

the

ole

no

to-

ind

14-

10

me

me

ce

10-

ne

ng

cut his throat, he not dying presently was asked the reason why he did fo; he answered, he was so hungry that the Divill tempted him to cut his throat to be out of his milery; and divers others of them tell weake and fick, and were tent to Briacwell, where they died two or three in a day, and one man drawing on towards his end, land Edward Leader, and another, had opportunitie to ipeak unto him, and we asked him what he thought of his fait end he taid unto us, and tetch da great figh. he could have both faid and thinked more if he had refuted the Protestation and kept close to Christ, and to de parted. Whileft they contine in the Churches we that were in the Dungeon hearing that they wanted bread, gathered 7. fullings amongit us and gave it the woman of Bridewell to lay out in bread for them, which she accordingly did, and went to the Church to give it them but fuch was a mithe cruelty, as that he would not permit it to be given them. To it was returned to us againe and those of them that refused to take the Protestation, he beat and abused, tying some of them neck and heels, and others he lent to the Dungeon, others he brough into the Ca. file, where we were made to fland in the cold yard all the fift day in the lnow, then at night we were put in o the Hall wh re we continued 3. or 4. daies, without receiving any allowarce from them whereupon we asked Captaine Smit for some allowance, he then giving us bitter words, and fwore at us 1 id his man give us to much bread as he would give a dog a day, and for water let them lap in the yard and be hanged or pox't for a company of damn'd Rogues Dogs or to this effect.

Then after two or three daies he allowed us halfe ap, my loafe a day, but we had no water to drinke in two daies together. Then we were put up into the Tower and there we were allowed a penny a day in bread and a can of beere, which was the best allowance that ever we received from them lying for the space of 15, weeks on the boards; and by reason of this hard usuage many of us fell sick, which dreve us to call from the Tower for more reliefe: where pon he strikes two of us with his Cane over the head and layes us neck and heels in I-rons, and kept their allowance from them: and since the Parliament has hient downe to for the reliefe of the poore Prisoners, he hach ever since kept away the Kings allowance from

fol to

fri

foure

\$65\$**\$\$\$\$\$\$\$\$**

The Copy of a Letter written from the Castle at Oxon , by a Gentleman in Prisonthere, confirming the former particulars.

Noble Sir.

Cannot but take speciall notice of your respects manifested unto my selfe, and all the rest of the Gentlemen my fellow Prisoners, in so kindly writing unto us, and sending to fee how it faires with us, which, true it is there came once a Trumpeter of Captaine Lideors, about the exchange of his Master for another, and for his paines he was clapt up Priloner with his Master, and kept there by Captaine Smith, till fuch time as he could conforme unto Captaine Smiths will and pleature, and take a new Protestation, and serve in the Army, which is called the King and his Captaine hath here fince with five more, in 14. daies, ended his daies in a great deale of mifery, and woe. In the last Letter which I have feen, though the Bearer was not permitted to come in to us, you let us understand of that courteous and noble usuage the Gentlemen that are Prisoners with you find at your hands, and you tell us, that you are forry to hear of our hard usuage, which you hope is not to bad as the report goes: Truly let me fay thus much in briefe, from my very foul I doe believe, that the Barbarioulnes inflicted upon the poore Gally flaves in Turky, cannot parallell those inhumane cruelties, which abundance of poore men have undergon from the hands of Smith himfelte: the full particular rifing of which I am confident will fill diwers hundred sheets of Paper, to make a second Book of Martyrs, with more fadder Stories then are to be found in Queene (b) In a Let- Maries cruelties: A little touch of some part of which you may read in the Relation of one Master Wierlay that broke Prison here, and in the Letters that divers others put out in Print (b) and a little more of which, you will heare in the Relation the Prifog- of one Mr. Chillenden, who with 18. more broke Prifon here

The l'illeners remort. ter Intituled a true Relacion of the uluige of ers at Oxon.

fourenights agoe for I believe that he will make a Declaration to the world. We have from time to time complained to our friends at London, which have hitherto hoped that Letters from the Gentlemen to the Court, of the good usuage of the Pritoners with them, would have prevailed with His Majesty & the Generall here, to purchate the like for us: but alas it is in vain. We have Petitioned His Majestie and the Generall, and Articled against Smith, for trancendent cruelties but we never could have hearing by reason of the potency of his friends and those damnable Oaths that he hath swore against us, to which there is no more credit to be given then to the Divill and those wicked lies that he hath told, and those falle reports that he hath raifed on us, and filled the Court full of strange and unheard of matters, that never entred into our hearts to thinke of much leffe to plots and those be his usuall practises and evations when we complaine of him, so that our strugling and complaining hath done us rather more hurt then good, because our friends in Parliament hath not taken the right course to deale with their Prisoners, as we have been dealt with; which if they had, they themselves. I am confident, would long ere this, by their importunate defires and informations to His Majestie, have ealed us of Smith, and purchased more liberty for us, so that this is our last refuge that we have to betake us to, to presse our friends immediately to get all their Prisoners of quality clapt up close Prisoners as we are, and used in some reasonable proportion to what we are here, and if this be not speedily done I doe verily believe, they will scarce see the face of one man in ten of us, for so neare as I can judge. Smith more then Paganlike cruelty hath already murthered above 40. men. yea, above 60. men in this house, the blood of all which he is guilty of, for his starving, beating, fettering, clapping head and heels together, close imprisoning, and other bad usuage. hath already brought the Plague amongst us, and two poore men in the Tower lie fick of the Plague fores, as the Chyrurgion, wers: yet in this great extremity, will not let t'e heavy hearted wife come relieve and nourish her fick and distressed husband : yea, he hath clapta Chyrurgeon in Priton for comming to dreffe the stinking putrified fores of the wounded and diteated; yea, and the poore people that dreffe our diet, and washed our linnenare not permitted to come unto us, yea and though Captaine Scroope a Gentleman of quality be very ficke, yet will he not suffer his Apothecary to come to administer any thing to him.

But the faddelt Story of all the reft in this house, might bee male of one Mr. Edward Bradneys fufferings, who was an houest Warwick shire Man, who bath laid a long time in languishing death ; first inthis Castle, then at Bridewell, and almost ever fince they broke Prison there, in fetters of Iron, who died yesterday, whom all the Gentlemen in the House, neither for love nor money, could not intreat S nith nor his Lievtenant (who is growne as bad as himselfe) to let us have for out money, any poote Woman to looke unto him, fo that he was forced for 3. Weckes together to lye in his owne Dung and piffe, and never was made cleane all that time but once, as those that were neerest unto him have for cittainty informed me, fo that they that lay in the Roome with him, and next unto him, have beene allmost poisoned with stincke by him; ,cathough the poote Prifoners many of them be alm It ipent in watching with their follow dying Priloners, yet the inhumine Lievter and the other night, threw flones in at the windowes, ina Roome where fou e lay fick, because the poore watching Men had but a faggot burning to refresh them, and a Candle rurning to see to give them drinke, and such things as they had for them.

Oxon Castle, May 26. 1643.

I rest your Servant.

The

१८३७ १८४७ २६६५ २५६५ २५६५ २५६५

THE TRUE COPIE

A Petition and Articles, which the

Captaines and Gentlemen in Prison, preferred to his Majesties Privie Counsell Commissioners, and Councell of Warre, agamit SMITH.

To the right Honourable the Lords of his Majeslies most Honourable Privy Counsell, the Commissioners, and the Couniel of Warre aff mb ed in Oxon.

The most Humble Petition of some Prisoners in the Castle, at OxON, whole Names are hereunto Subicribed.

Sheweth,

aine offer

bee

neft ing nce

lav. ey,

bad

01 to

hat

cr.

m, by

nc

ne 12

ıd

ce

Harme presume not from any forgetfulines of our sad condition, being Prifo ers under his Ma effies high displeasure, and the in eperable configuents therewith, which in all humility, and Cente of Sorrow we both apprehend and submit uneo, or out of any unquietneffe of disposition to encre ife trouble to your Lordfbipt, to interrupt your great affaires, which we wost bumbly crave pardon for; Butthe long and fiell daily ill entreaty (wee all receive under our Keeper the Provoft Marshall Generall Captaine Smith) is fo exorbitant and intollerable, as upon the Reputation of Genilemen; we profest that a faire passage out of this World will be farre more welcome unto us then fuch a life . A particular of some of his Actions we all in humbleneffe as your Lordings Shall vouch fate to fignific your pleasures) defire to present unto your Lordfoips, befeeching your Lordforps to take them and us into your grave confideration; And to Shem your Peritimers such favour and reliefe therein. as your Lordsbips stalls binke meet.

And we shall daily pray, Ge.

Some Particulars of Captaine SMITH, his

Cariage towards bu Prisoners.

That we are many of us Close Prison rs, and some in Irons, and other Gentlemen in the Tower amongst the Common Priso.

ners, and have been frucke by Captaine Smith.

That we are by him lock't up into our Chambers, and debarred the use of Pen, Inke and Paper, and the Converse with any, having Sentinels set at our Chamber doores, some of us denyed the Confort of speaking with such as come from, and returns unto our Wives and dearest Friends.

That we have suffered much for necessaries; and many of us are

Loufie.

3.

That he doth frequently reproach and provoke us with very base language; calling Sir William Effex old doting Foole and Asse, and swore that he would lay him head and heeles together, that he hath suddenly in great rage, come unto the Captaines and Ossicers in the presence of divers strangers, and his owne Servants, no offence that we know being given, or by him expressed and swore that he would lay the proudest o us neck and heeles, and that hee spake it to them all in generall, or to any of them in particular, and challenged them now or at any time hereafter, if they were at Liberty, to justifie it upon them, that he has called some of the Captaines Boyes, and other Gentlemen, Tackanapes, Rascalls and Fooles; and that he would whip their arses, and lay them in Irons in the Tower.

That when his prisoners have had no reliefe in 24 houres, and have earnestly begged for water, and hath with all possible respect been desired thereunts, he hash violently fallen upon them, knocking of them downe and beating of them, in as much as some of their limbs are likely to be lost therby, calling them Cars, & protesting that he respected dogs more then they tome of them being Officers, and after such beating, being cast into Irons head and heeles, all night, for no other cause, then for asking a little water in such extremitic, for want whereof they have beene in such necessity, that they have beene constrained to drinke their owne Vrine.

That

non

cies,

deta judio doi r

T

yet

his

for

low

0

CE



That he (as we humbly conceive) for his owne private respects most injuriously, charges his prisoners with plots and conspiracies, and hath taken great fummes of money of them for Fees, and detained some of them in great extremity, even to the prejudice of their lives, onely for unlimitted fees, unto their utter un-

doing.

8

his

and

ifo.

rred

ing

m-

our

are

ale

fe,

That whereas his Majestie out of his great mercy is most gracioufly pleased to allow his poore Prisoners 6. pence a man per diem, yet they received hereof but & farthings a day, whereby many of them had been starved, had it not bin for the reliefe of some other Prisoners, who made Collection for them: and that Captaine Smith his Servant Rich, hath gained 2. s. out of every five thus collected, for the reliefe of the poore Prisoners, and the said Rieb, by the allowance of his Mafter, felleth beere at an excessive rate; to wit that ina Kilderkin of 5. shillings, he hath gained 6, or 7. shillings.

That Captaine Smith as he faid came with an expresse command from the King to fome of his prisoners, and told that his his Majestie himselfe commanded him that the Gentlemen should have onely bread and water until they had paid Mr. Fifbers bill of a co. pounds, or there about, a bill that hath caused much difference betweene Mr. Fifber, and Captaine Smith, confifting of Captaine Smith his Servants of 7 pounds spent by him in wine; a bill of the diet of the fervants and prisoners, when sometimes they were in number 60, 70, or 80. one day more, another teffe, which made it a confused bill and reckoning; and did not at all as wee humbly conceive I conc. rne any of us; wee having agreed, and Captaine Swith promifed that we should have a 12 penny Ordinary; which weenever refused, but was alwayes ready to pay those that had money, and the reft to give the belt affurance they could for it, and because this 1'50, pound was nor presently paid by some few of them, they were locked up close Prisoners, and Sentinels fet in their Chamber doores, to fee that they received nothing but bread and water, which Captain Smith fwore was the Kings expresse command, but he faid he would allow them bread and beere.

> This Petition was exhibited about Allhollantide. 1642. but by Reason of the potency of his friends, we could never have any bearing, though fince that time wee have preferred many other Petitions.

8.

6.

Here

B233338 BEESEBB E ESBN (B368 76368 BEESEB

Thre you have seene a glimse of Smiths Tyranny, but to repeate all his cruelt es with his cozening, and cheatings, and the circumitances about him, would make vollume of many theets of paper; but by this all the world may fee how the King is wounded in his honour by fuch bafe Egyptians, that care for nothing but their owne base and by ends; therfore those great friends of S nith that have bore him up, and stayed the Pritoners off from being heard in their just and lawfull requests, whereby they might have been righted, and Smith have received Juffice according to 11 demerits, 47 ay be ashamed to post fethe King, and lay they are his friends, when indeed they are his u ter and onely enemies, that doe all they can to ftaine him in his Juitice a d Hon ur : merefire I pe that now they will fee their error, and the King, and Lord Generall of that army will vindicate their honours by doing iffice one Smith; which if they doe no ; it will lye as a blot on them to all Po terity, and if his Maje to please to grant to mee and other W .. neffes against Smith, his isf: conduct and protection, I will prove to im, as I have already here, a I hele pa ticulars upon oath, Viva voce, and many more.

For fince Cap aine Wingates, that honourable and faithfull Gentlemans eleape, about it Smuh was in trouble, but was no fooner restored again to his place, but he againe begins to play the Tyrant, hee and his Lievtenant falls upon some of the Gen lemen and wounds them, likely to kill one Lievtenant Fuller, and after that layes him necke and heeles in irons; and another Captaine hee wounds him forely and puts him up into the Tower, and lockes all the rest close prisoners, and sweares that hee would lay Captaine Libburne in irons, because he did looke out of his Chamber window, he having been sick, to take the aire; because hee saw him play thus the Tyrant, and thus bee his usuall practices, that men were better be out of their lives, then come to be under his custo by; therefore I hope all the min of our Army will sight it out to the last, and not suffer themselves to be taken, but die rather like men and brave Souldiers, then to be by him staved and stuncke to death.

Is will now bee tooked f r, that I should relate the manner of Captaine Wingats and my owne E cape. Thus much is bis fe that God in his due time was good to him and mee, and to may more,

ele

the

and

all the while hee and I was under this mifery, to support us by his strength, and alto by his wisdome and power at last, perfectly to deliver us: But to relate the full particular remarkable providences of God to Captaine Windgate, and to my selfe, and the rest that did escape, would be to tedious; but this we say, and wee speake the truth, God also bearing us witnesse that we doe not lie, that by many hard and difficult waies we escaped, God going along with usapparently, which Captaine Wingate desires and my selte also; and all the rest that did escape, that the sole and onely Honour', Glory, and Praise, may be given to GOD.

And so desires your Friends and poore brethren in the defence of the House, to the last drop of their bloods,

EDMUND CHILLENDEN.

Thomas Cheny.
Edward Leader.
William Gough.
William Whistow.
Thomas Chamberlaine.
William Briant.
All (worne before the L

peate

ani

nany

g is

110-

ends

rom

ight g to

are

hat

ord lice

1. .

iva

en-

ict

nt.

nd nat nee all ne w, us er re

re

of ac e, All farone before the Lords

Ioseph Bliset. Daniel Astron, Christopher Weekes. Iohn Allen.

Witneffes not fworne.

D

To

TAULUUUNTAUUUUUUU TAARAAUUUNTAUUU

TO THE

HONOURABLE VVILLIAM LENTALL

SPEAKER of the Honourable House of COMMONS.

Noble Sir,

HE grievous burthen of miserable thraldome, which we in Captivity now poane under, presents it selte to your selte to your serious consideration relying on your Favour and compassion for speedie redresse: wee had not thouht that ever we who have adventured our lives and Fortunes, to maintaine and preserve the true Protestant Religion, His Majesties Person, and Just Prerogative, the Lawfull Liberty of the Subject, and the just Priviledges of Parliament, should be so soone obliterated out of your memory, and left to the more then Pagan ulage of Tyrannicall and mercileffe men; we are not onely deprived of the fociety of our Friends, of pen, Inke, and Paper, but what we have by stealth, whereby we might acquaint some of our charitable Friends of our languishing condition: but wee have no allowance from his Majesty, ever since we came in, and but small allowance from the Members of the House of Parliament here with us, because they cannot get Money in the Towne, nor if they could get it, will Smith the Marshall Generall luffer it to be brought into then: fo that we are bereaved of almost all the meanes of livelihod, for when we have been ready to faint for want of water, to satisfie our Languishing thirst, having not a penny

to buy us beere, the faid Smub hath taken the keyes from his man, who was about to fetch us the water, layde him in Irons, yexing him very much, for that he aflayed to doe us that curtelie, atterwards tooke off his cloathes, and turn'd him out of doores. And when some have asked him, wheher his Majefly allowed us any thing as Pritoners, hee hath after a most ignominious manner reviled us, giving us no better Termes than Rebells, Traytours, and Parliamentary Rogues, laying eate itones yee Round-head rogues and bee hanged, in like manner, threatning all of us that will not take their foule condemning Protestation, to take up Armes and joyne with them against the most Honourable Court of Parliament, and my loving Generall his Excellency; and likewife goe to erect their Bulwarkes, which if any retuse to doe, he is immediately cast into the Dungcon, laid neck and heeles together, with Bolts of five and thirty pound, permitting none to administer him any comfort (which cruelty with abundance of menacing words having no hope of any intermission, of this insupportable burden of milery, hath struck such terrour in the hearts of many of the Prisoners, that they have taken their Protestation and engaged themselves to serve as afore, which hath cost many poore prisoners their lives, whose bloud will one day be inquired after, at the hands of those who were the efficient Caulers thereof; yea even the Parliament men themselvs here with us, have been so restrained of their Liberties, that they have been lockt up and, confined to flay in their chambers for three or foure dayes together, and not suffered to have any communication with the other Captaines their fellow Prisoners, neither have had Meat, Drinke or water, but what hath been conveyed to them by flealth, and have been enforced to eale Nature and throw it out of their Windowes; and all this because they have endeavoured for releive by meanes whereof Matter Francklyn a Parliament man lies now a dying. And that which more augments our grievances is, that we are not onely confined to lye on the bare boards, on the Tables, under the Tables, on the chymneyes hearth, nay on the very stayres, and sometimes on the top one of another, whereby is bred such a noylome stinke, that it infecteth very many with the pestilent Feavour, and other very dangerous diseases, there being,

11

at this instant of time about twenty persons infeded amongst us, and in our Judgement past recovery : the disease being io violent that it quite bereaveth them of their fenfes : In this deplorable condition we beleach you thinke on some meanes to revive our dying pay almost dead Spirits, that wee may once againe injoy our Freedome which we have been to long time bereaved of, or take some course with the best of them which you have Priloners with you to keep them fhort, and barre them of their liperty as we are, to the end that they may with more carnestnesse sollicite their Friends, and negotiate to procure their inlargements by exchanging of us; for wee are credibly informed, and doe beleive it to be true, that they have to much Libertie and Favour at London, and elsewhere, that they need not care much for their imprisonment. In a word it we are not speedily exchanged, or some course taken for our better utage which now is infuff rable: many amongst us we feare will change themselves from being our Friends and become our Enemies, and be as active in Tyrannizing over us as any that have been forced to apostatize from us; wee beseech God to to direct the powers of your minde, that you may with all fedulity importune and direct in our behalfe to the most Honourable Court of Parliament, and then we doubt not, but God will blefle your and our Endeavours, to whofe, protection we commend you, and remaine

Tour humble Servants, though

From our extraordinary cruell bondage in Oxford Castle, this 19. of July, 1643.

THE



The NAMES of the Priloners.

T V mpbrey Morgon. William Andrewet. Thomas Fipps. Timothy Code. Foulke Greffes. Robert Grage. lo. Genton. John Gleed .. Si. Richards. John Burkbill. lames Clerring. Richard Bradshaw. Edward Parricke. Thomas Wells. Io. Williams. Humphrey Lebbes. Thomas Dungeon. Thomas Gibbs. William King. John Gell. Maurice Mocor. VVilliam : Yood, Richard Symons. loseph Ratelyffe. Iohn Walter. Joseph Amye. Infeph Rushaley. John Adler. John Gelcot. Christopher Fowler. Richard Mixon. Nashaniel Smith.

10

his

ay m

nd

ay

c

e,

d

Richard Frith. Ichn Overton. Richard Weamight. William Baenes. Thomas Hartwell. Edward Keepe. VVilliam Elkoanley. VV Idiam Afoley. Robert Childe. Io. Reade. Clement Prat. Iohn Shaw . George Sharpe. Cha. Smuth. Richard Smuh. VVIlliam Croler. Edward Huggens. Richard VV buebead Lievte. Roger Cotrill Lievtenant. le. Reeve Serg. to the Earle of Stamford. Henry Fuzberbert. Edward Fuzberbert. Iames Cragford. Andrea Peft Quartermafter. Miantee lames. Arthur Role. Scapeos Perder. George Rofe. Robert Holly.

John V Vilye.

Nathaniel

Nathaniel Cambridge. William Hawkes. Iohn Buschins: Iohn Grage. Ienkyn Price. VVilliam Hughes. (14)
With many others that are fo ficke that they are notable

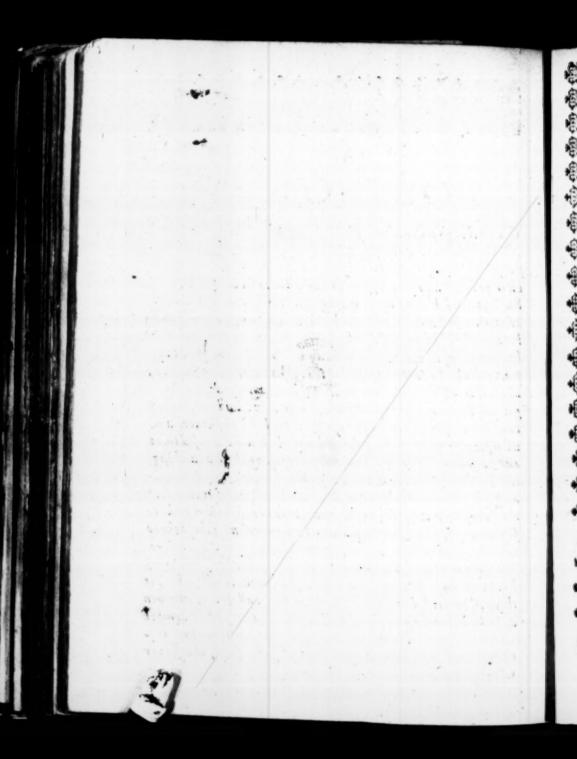
to subscribe.

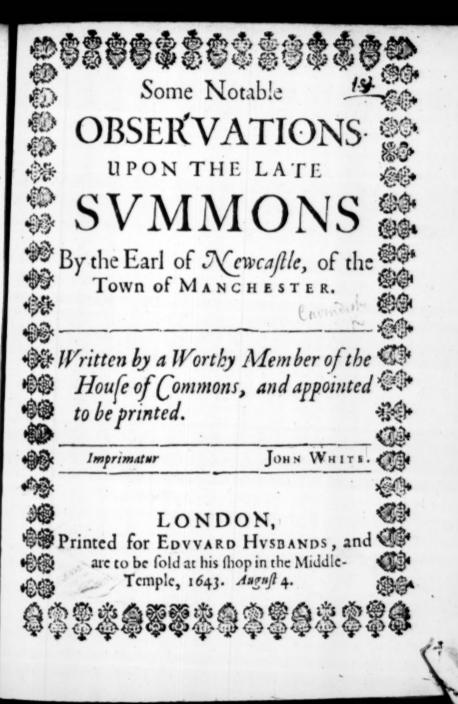
Mr. Francklyn is fince the penning of this dead, by Smithe Cruelty.

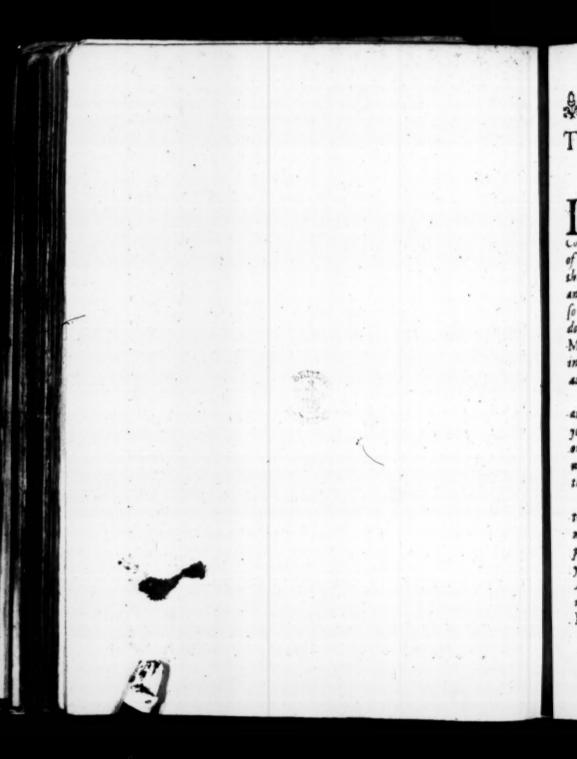
F1 X 18.

POSTSCRIPT

Come things more which I here adde, as his filting one Mr. Defheirs-house, claping him prisoner in the lower and ft farving bim, afterwards ceasing on his goods, turning bin, his Wife and Family out of doores, and also his seizing o e Do-Bor Gardens boufe, and turning Miffris Garden into the freet, after he had beat and pinched ber, and most basely abused ber: neither have I fer for th his pedigree, and what hach been bis manner of life, which hach alwayes been base enough, as appeares by the Testimony of one Mrs. House of Chichetter, where this Smith with his Family did lye about a yeare, who to get into Favour diffembled himselfe a paritan, and must needs have a Minister fent for to fatisfie bis troubled Conscience, and when his diffembledne Be could no longer be bid, he abused them and railed on them, and went away not paying them a farthing, the bach been his continuall courfero live by cheating and coz-I berefore I desire the State would be pleased to take into their consideration, the m fery that poore honest men are like to Suffer under hand. O to keep al the common prisoners they take to exchange them for our common men, which they never let free, but alwayes keep, yea, and doe much abuse them. These things ? bave written to let all the World fee and know the truth, which if they will not yet believe I wift, they had feen and felt it as much as 1. And whereas some men say their prisoners bere suffer as much I dent it. because I have been in the Prisons both here in London, and at Windsor, and finde it is allogether false, what soever Malignanis report.







The Earl of Newcastle Summons to MANCHESTER.

Presume you are not Ignorant of the successe it hath pleased Almighty God to give his Majesties Army under my command: and the great desire I have to avoyd the effusion of Christian blond, which makes me before I proceed any further towards you, to make you offer of His Majesties Grace and Mercy, if you will submit your selves, lay down your arms so unjustly taken up in contempt of the Lawes of this Kingdome, and immediatly returne to your due Allegiance, His Majestic is graciously pleased to authorise me to receive you into His Favour and protects on which I am as willing to do, as to reduce you by force to your Obedience if you shall refuse.

I cannot but wonder, whilst you sight against the Kino and His Authority, you should so boldly presume to prosser your selves for King and Parliament, and most ignominiously scandalize this Army with the title of Papists, when we venture our Lives and fortunes for the preservation of the true Protestant Religion, established in this Kingdom:

Be no longer deceived, for that blond that shall be shed in this Quarrell, will assuredly fall on your own heads; I have no other end in this, but to let you see your Errors if you please, (for my Condition is such, that I need not court you) if not, let me receive your answer by this Messenger: And the you may expect to finde little favour, if you force my Nature, but such as is due to so high contemners of His Majesties Grace and Favour now offered to you, By

Bradford, 5. July

W: Newcastle.

(4) \$\$\$\$\$\$\$\$\$\$\$\$\$\$\$

Some Observations upon the aforesaid SUMMONS.

200

THe lofty Summons of the Earl of Newcastle sent to . Manchester, marcheth in the steps of the fummons fent by the great Affirian-Monarch to Jerusalem, Know ye not what I & my father have done unto all the people of other Lands? and if it conclude in the like end, it will make good that ancient truth, a high minde goes before a fall. But withall he affumes, that his defire to fave the effusion of christian blood should be as notorious, as his Conquests; but what other businesse more then the effusion of blood hath that person that fights against a just cause? and against men more righteous then he himselfe ? against men that defire onely to keepe their own, their own Religion; Liberties, and possessions and is it a signe of a sparing blood to put into his Army a multitude of those men, who are the fons of this Searlet whoore, which is drunke with the blood of the Saints ? and who are Burgeffes of that city, wherein will be found the blood of all that are flain upon the earth : and yet it feems to call the fuccesse of fuch a popilli and scarlet Army a gift (of favour) from Almighty God, but herein we may greatly mistake; fuch successe is indeed a chastiser e it upon those whom God doth both covet and love: but to him and his army, it may only be so much favour as to make them rodds



((3)

rods of anger, whose end is commonly in the fire . It is the very doome of heaven, upon fuch a Rod . The Lord of Hoafts shall fend among his fatt ones leannes, and under his glory shall he kindle a burning, like the

burning of a fire.

id

to

ns

n;

10

le

15

But why doth he looke to far as heaven to find out a God for his popish army? for they have gods nearer at hand, even portable, manuall, and eatable gods, which they carry in their hands, or put into their poekers, or eate in their mouths, witnesse that god of bread which the priefts held up in their hands before the people, and after eate with their mouths; and witnesse that golden god found in the pocket of the Earl of Northampton; wherefore it had been more futable for the head of an idolatrous and popish army to have imitated the ancient Idolators the Lords of the Philistians, who when they had gotten(that which the E: cals) fucceffe against Sampson, they gathered together to offer a great facrifice unto Dagon their god, and to rejoyce, for they faid, our god hath delivered Sampson our enemy into our hand, but withall let that be remembred which followes: the house fell upon the Lords, and upon all the people that were therein, this was the close of the successe of Idolators.

And here he wanted memory or modelly to hold him from speaking of arms, taken up in contempt of Lawes, for had he but cal'd to minde the lift of his papifts, he must needs have remembred withall, and been ashamed by remembring it, that his own army was codemned by his own words; having plainly taken up arms in contempt of Lawes: but no wonder if those that fight against the Parliament it selfe, do fight against the

A 3

(6)

but

Wa

auc

for

not

Kir

DIV

arn

fhe

do

iti

OV

that they should be said to fight by the Kings authority that fight both against the Parliament, and Laws made by Parliament, for if the Kings authority be greatest in Parliament, then they fight against the Kings greatest authority, that fight against the Parliament; as on the contrary, they fight most for the King and his authority that fight for the Parliament wherein his authority is most eminent.

And now he takes it unkindly that his army should be scandalized with this truth, that it is a popish army; atruth which himselfe hath taken so much paines to make good with an apollogie, and it being beleeved from himselfe, that he hath a populh army, he cou'd not well lay a greater, and more true scandall on his army, then here he hath done, by his confuting a suppofed one: for he layes this ground, that papifts cannot fight for the preservation of the true Protestant Religion, which being eafily beleeved, it will be as foone beleeved this beleefe being advanced by his own appologie) that Papists being imbodyed into his army, and joyning with him in the suport of one and the same cause, this cause c nnot be the preservation of the true Protestant Religion, and indeed the very found of the words, aswell as the sence would carry an absurdity in the face of it, that papifts should fight for the Prote-Rant Religion: But from themselves also, as well as from this argument may we know their own meaning, in their Maffacres (rather then Warrs) in Ireland they profest to fight for the Catholique, (or Antichristian) cause. And in their councell here, for raising sums to maintain the late Warrs against the Scots, they profelfed



(7)

led that the War concern'd them not only as Subjects, but as Catholikes; and now to make up a right popish Warr throughout all the three Kingdoms, without question they fight (as the Earl himselfe confesset) not for the Protestant Religion but for Popery; if they have not changed their opinions in the Warr of the third Kingdom, which they profest in the Warre against two.

And if it be so that his popish army fights for popery against the Protestant Religion, then let him, and his army take to themselves, the guilt of the blood that is shed in so ungodly and unjust a quarrell; blood and I-dols have been ancient companions, and this Popish army carries the guilt of both in the bowells of it. And it is to be believed that the great revenger will in his own time execute judgment upon these gods, and their worshippers, and will avenge the blood of his Servants

which hath been shed upon the earth.

re,

ity

eft

eft

he

ri-

ty

d

d

C

And now he swels, because his arme (or army) of slesh is swoln into some greatnesse, and in this carnall condence he tels them that he needs not to court them, but to take down this swelling, it may be read (if it he lawfull in a popish army to read Scripture) Woe to thee that goe down to Ægipt (or Rome) for help, and stay on horses, and trust in charriots, because they are many, and in horsemen, because they are very strong: but they looke not to the holy one of Israell, neither seeke the Lord. Now the Egiptians (or papists) are men and not God, and their horses slesh, and not Spirit; when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is the holpen, and they shall both fall together.

Laftly, the Summons concludes, that if they force his nature, no favour is to be expected: not to fay any thing of the nature of the foyle it felfe, but this is ceraine, that if a prece of ground be forced, husbanded. and improved, by Romish Principles, or persons, that ground will easily turne into a field of blood, little fa-Your is to be expected from that nature, which is animated & actuated by the dragon, who was a murderer from the begining; This appeared evidently in the Powder-treason, wherein some fair natures were fore't into the bloudiest and foulest of Treasons; so a nature needs not to be forced to cruelty by the constancie of Protestants, that is so neer the leaven of Popery, and Papifts; but it were rather to be wished that his nature eing improved by grace, would abhor the guilt of slood-fhed, even the shedding of righteous men, defening themselves in a righteous cause, and so shew faour to his own foule, as well as to their lives, A victory being not a bleffing; but a fearefull Judgment, when they that overcome by killing, are Murcherers, and they that dye, are Martyrs.

FINIS.

A COPY OF THE 19
PETITION
OF THE

DIVINES

der-

ant

OF THE

ASSEMBLY,

Delivered to both Houses of PARLIAMENT, Inly 19, 1643.

TOGETHER,

With the Houses ANSWER to the said

PETITION.

This is Entred according to Order,

Henery Walley.

Aug. ALONDON,

Printed by G. M. for Christopher Meredith, at the Signe of the Crane in Pauls Church-yard, M. D C. X L I I I.

627 ich ma-ANSWhR to de fail 0,00 113 Fire the conding to Onlan-Advant Johns mile th 11.17.170.21



Copy of the PETITION

OF THE

DIVINES of the Affembly,

Delivered to both Houses of PARLIAMENTS July 19, 1943.

To the Right Honourable the Lords and Commons Assembled in PARLIAMENT,

The humble Petition of divers Ministers of Christ. in the name of themselves, and of fundry others,

Humbly Shewesh,



Hat your Petitioners uponferious consideration and deep sense of Gods heavy wrath lying on us, and hanging over our heads and the

whole Nation, and manifested particularly by the two late fad, and unexpected defeates of our Forces in the North, and in the West, doe

doe apprehend it to be our duty as Watch? men for the good of the Church and Kingdome, to present to your religious and prudent consideration these ensuing Requests, in the Name of Ielus Christ, Your Lord and ours.

First, That you would be pleased to command a Publike and extraordinary day of Humiliation, this weeke, throughout the Cities of London, Westminster, the suburbs of both, and places adjacent within the weekely Bills of Mortality, that every one may bitterly bewaile his owne sinnes, and cry mightily unto GOD for Christ his sake, to remove his wrath, and to heale the Land, with protessed and renewed resolutions of more full performance of the late Covenant for the amendment of our wayes.

Secondly, That you would vouchfafe instantly to take it into your more serious confideration, how you may most speedily set up CHRIST more gloriously in all his Ordinances within this Kingdome, and reforme all things amisse throughout the Land, wherein God is more specially and more immediatly dishonoured: Among which we humbly

lay before you these particulars,

1. That :



1. That the bruitish ignorance and palpable darknesse possessing the greatest part of
the people in all places of the Kingdome,
whereby they are utterly unsit to waite upon
Godinany holy duty (to the great dishonour
of the Gospell, and the everlasting endangering of their poore soules) may be remedied, by a speedy and strict charge to all Ministers constantly to Catechise all the youth, and
ignorant people, (they being commanded to
be subject to it) and all sorts to be present at
it, and information to be given of all persons
who shall withstand or neglect it.

2. That the grievous and hainous pollution of the Lords Supper, by those that are grosly ignorant, and notoriously prophane, may be henceforth with all Christian care and due circumspection prevented.

3. That the bold venting of corrupt Doctrines, directly contrary to the facred Law of God, and religious humiliation for sin, which open a wide doore to all Libertinisme and disobedience to God and man, may be speedily suppressed every where, and that in such manner as may give hope that the Church may be no more insected with them.

A 3

4. That

4. That the Prophanation of any part of the Lords Day, and the dayes of solemne Fasting, by buying, selling, working, sporting, travelling or neglecting of Gods Ord inances, may be remedied by appointing special Officers in every place for the due execution of all good Lawes and Ordinances against the same.

dy proceeding against blind guides and scandalous Ministers, by whose wickednesse people either lack or loath the Ordinances of the Lord, and thousands of soules perish, and the removeals of the Arke from among us, is (to the trembling of our hearts) evidently threatned. And that your Wisedomes would find out some way to admit into the Ministery such godly and hopefull men as have prepared themselves and are willing thereunto, without which there will suddenly be such a scarcity of able and saithfull Ministers, that it will be to little purpose to cast out such as are unable, idle or scandalous.

6. That the Lawes may be quickned against Swearing and Drunkennesse, with which the Land is filled and desiled, and under which it mourneth.

7. That



7. That some severe course be taken against Fornication, Adultery and Incest, which doe greatly abound, especially of late by reason of impunity.

8. That all monuments of Idolatry and Superstition, but more especially the whole body and practise of Popery may be totally

abolished,

he

ıg,

ng

rc-

od

C.

7-

0.

le

IC

0

d

9. That Iustice may be executed on all Delinquents, according to your solemne and religious Vow and Protestation to that purpose.

for the speedy reliefe and release of our miferable and extreamely distressed Bretheren, who are prisoners in Oxford, Yorke, and elsewhere, whose heavy sufferings cry loud in the eares of our God; and it would ly every heavy upon the Kingdome, should they miscarry, suffering as they doe for the cause of God.

That so God, who is now by the Sword avenging the quarrell of his Covenant, beholding your integrity and zeale, may turne from the siercenetle of his wrath, heare our prayers, goe forth with our Armies, perfect the worke of Reformation, forgive our sins, and settle Truth and Peace throughout the Kingdome.

And the Petitioners shall ever pray, &c.

This Petition being read in both Houses,
Answer was returned to the Divines
that presented it to this effect; That the
Petition was very well approved, that both Houses had agreed to have a Publike Fast in all the
places mentioned in the Petition, on the Friday
then next following, being luly: 1. (which accordingly was very solemnely performed by
both Houses of Parliament and the Assembly
all together, as well as by the Cities,) and that
they would take the other particulars into speedy
consideration.



FINIS

6262626262626262626



PLOTTS REVEALED

PARLIAMENT VINDICATED:

Or a full discovery of the wicked designes, plotts, and conspiracies of lesuites, Papists, popish Prelates, and other popishly affected persons, from before the beginning of His now Majesties Raigne, unto this present, for the rooting out of the true Prote-Rant Religion, and to establish Popery in this Kingdome; with the severall waies and meanes this designe hath beene prosecuted.

Setting forth the true causes and end of this unjust Warre against the Parliament; and the point fully proved, that this Warre is no new quarrell; nor caused by the Militia, but devillish malice against the intended reformation of the true Protestant Religion, plotted by Jesuites, and now managed by English and Irish Papists and their Abbettors,

With a briefe Narration and Vindication of the whole proceeding of this Parliament, from the beginning to this present; Justified by Nature, Law and Religion, against the false Calumniations of all Malignants, and fundry Scurrilous and abusive Pamphlets, of late Printed to delude and deceive the Kingdome:

And lastly, may serve as a sufficient encouragement to all the people of this Kingdome, to be no longer gazers on, but put their hands to the worke, be a speedy uniting, with the hazard of life and fortune, in defence of Gods true worship, your owne Rights, Liberties, and this present PAKLIAMENT.

Aug : 4 E) Printed by Order.

PLOTTS REVIALLE

AND THE

PARLIAMENT

Or a tool del covery of the wicked defigure, plotts and confpiracies of lefuices, Papills, popilly Preiates, and configure popilly affected persons, from before the Legian to of the new Market Representations, for the receipt of the new mentality and to as both Popery in the stange of the free receipt of the stange of the feverall waits and meanes it is defigure both

South ene Parlament? and the point fully proved, that toos Water of an are quarted and the point fully proved, that toos Water of no new quarted not couled by the Mains but devilleth reduce against a men pool refermation of the true Preschant Religion, ploud by Jefant, and now managed by English and Info Papithana.

With a briefe Marration and Vindication of the whole proceeding of the Pallanent from the beginning to this prefer to full and by Same and the Pallanent from the court of the Pallanent from the Same and the court of the pallanent from the Pa

And latily, may ferve as a fufficient encouragement to all the people of a still the people of a still the people of a still the still the people of a still the still

bound Browned

7

be folding o Otherly, 16



The Plotts discovered, and the

Parliament Vindicated

E all complaire of our present miseries by the bloody distractions of the Kingdome by this unnatural war:
But sew of us consider seriously of the cause, whence these distractions come.

For information herein, take notice that finne is the only cause of every affliction and of all punish-

ments, whether to private men, or whole Kingdomes. We by our fins have provoked God to anger, and God theweth his anger by his judgments upon us. King and Subject have finned, and now King and Subject are punished. God causeth us to punish one another; hee doth it

cuher to reforme us, or to destroy us.

But God is the efficient cause of all, the cause of all causes: all other causes are but Gods instruments. Now the instrumental cause of cur distractions, is wicked men. God useth one sinner to punish another, as Israels sins were punished by wicked Shispacke, and by Idolatrous Albur, whom God calleth the rod of his anger, and the staffe in his hand. So God punished Davids sinne by wicked Absolute, and king Rehoboams sinne by his rebelious people, and the sinnes of the people by their King serboams.

Yet be informed, that though God doe use wicked men for his infiruments; wicked men do wickedly even in the things in which God useth them to doe! is will, for they are naturally the Devills instruments to execute his will, and their owne devillish malice; as wee see in lob. That which God doth by wicked men is just, but that which wicked men doe is unjust a for they have no eye to the doing of Gods will, but to their owne wicked end, which is alwaiss unjust and linfull. For example, It was just with God to punish Davids bloud-guiltinesse & Adultery by Absolutes rebellion, and defiling of Davids Concubines:

But it was unjust and wicked in Absolom to doe it! it was just with God to punish Reboboam by the revolt of his people, but injust in them to cast him of from being their King.

So it is put with God so punish us at this day by these distractions, and unmatural Warres, and to suffer the King to be milled by a wicked Councell, to affile and spoyle his people: but it is unjust in that Councell, and error in the King to be led by them to doe such things.

For their aime is wicked and devillish, and are naturally the devills instruments to make warre against Christ: their end is to destroy the true Protestant Religion, to subvert our good Lawes, and to establish Popery, and bring us and our posterities, our bodies and soules into spiritual and shaish bondage for ever: and to root out Protestant-Religion from all places in Christendome.

This is a certaine truth, and will clearely appeare to any rationall man that will but take a view of their forepast proceedings, their pre-

fent warre, and the persons contriving, and acting it.

First, take a view of their fore-past proceedings, and consider (not to look to fatre, as to the Raigne of Queene Elizabeth, or King Inner, both of blessed memory) in whose times that Jesuiticals faction were active in Treasons, by poylon, stabbing, blowing up Parliaments, destroying posterities of Kings, Nobles, and massacring whole Kingdomes.

Onely note their proceedings in the passages of things since the sust of His Majesties Raighe, at which time we may remember; the Duke of Backingham was the great favorite: who (by consederacy which Jesuites and Priests, sirst in Spaine, and afterwards in France, when his Majesty matried with the French Kings Sister) gave great incouragement to the Popish partie in all places, and surfected their designes in England by incontrolled power: for through the savour and authority the Duke had from the King, he ruled, and swayed the course of things in the Kingdome: and it was evident by those times, that the Jesuites swayed him, and by his great nesse brought many of their own saction, into the greatest places of command, whom they defired, he put in, and whom they dissibled, he put out: that most at the Councell-Table were their friends, or such as durit not oppose them.

And comake way for their difigue upon England, they fee upon the Protestants in France to weaken them, and to that end His Majesties things were tent against Rochell, which destroyed their shipping, and blocked up the passage: and when the Duke was questioned in Parlie



ament, the answer was, the shippes were not lene with intention to

hart Rochell, but in complement to the King of France.

Then a Fleet was prepared, the Duke himselfe would goe with it , pretending to relieve Rochell: but when they came to like of Ree, all our brave Souldiers were betrayed to the fword, Rochell robbed of their provision, and the Protestants sold into their enemies hands.

What other voyages were made (to Cadis and other places, wee remember too) & observed then that their end was nothing but to weaken the Kingdome, and prepare to the enfuing treason against our Religion,

and Lawes.

0

t.

Then they began the worke of England, by crying up Arminianisme defending those tenents, patronizing their writings, printing and publishing those dangerous bookes of Mountagnes: which (before King lames had feene, difallowed, condemned, and forbid to be printed) Mountague was made a Bishop, and Doctor White also, for defending those bookes at a pact conference : All others were presently preserred, that favored those tennts , as Cozens, Wren, Corbart, &c. Thus they fowed the feedes of Popery thoughout the whole Kingdome, which shewed they expected to have a crop of pure Popery.

To bring this forward, the power and professors of Protestant Religion were dilgraced and persecuted. I will onely give you a view of some particulars: and you may judge of the whole, as the Geometrician

did at the body of Herenles by his foot.

We can remember (it is so lately) that all our best Divines, and henest Orthodox professors of Religion, of the Laiety, were by authority scoffed at, and persecuted in the High-Commission, and all other Courts of that nature, if it were but for going from a dumbe Arminian Reader out of his owne Parish to heare an Onthodox Preacher : All laborious Orthodox Preachers were pecked at, and by some soule mouthes almost devoured : I am sure very many suffered under the little Wren: for he peckt up all those precious plants ont of his Dioceste.

Then Lectures were put downe in all places, and afternoone Sermons forbidden on the Lords day: Bookes were also published and commanded to bee read in all Churches, giving liberty to prophane that holy day, contrary to the expresse command of God, and against the enacted law of the Kingdome; all Ministers that refused to reade these bookes were suspended: Thus good men were weeded our in all

Countreys and all to displant Religion, and plant popery.

The Arminian Priests and Court Chapleins cryed out against the Sancti-



Sandifying of the Lords day, called Sunday no Sabboth, and derived.

the morality of the fourth Commandement, &c.

And these men would not be called Preachers, nor Ministers (names that Saint Paul gloried in) but called themselves Priests: the holy Table might no longer be called Table, but Altar: and the standing of it was altered, and it made a reall Altar, ascended to by steps, with bowing, cringing, and reverence to it. Crucifixes set up, Basons and Tapers were set upon it: nothing was wanting of Popery, but the name Popery, and the Idoll-Sacrifice of the Masse.

Nor was that Idoll altogether wanting, for it was daily in Somerfet-House, St. Iames-house, and divers other places; common to all that would goe to it: nor durft any man question those that went, though

they were feene to goe every day.

Priests frequented Papists houses in all Counties, and no man might question them: if any by lawfull authority did apprehend a Priest, they were checked for it, and the Priest discharged by special command

from the Queene, or under some Privie Councellors hands,

Court Chaplaines and Bishops preached Instification by workes, Free-will, seven Sacraments, and Consubstantiation: (a faire way to Transubstantiation) with a number of other popula Doctrines; and maintained, that there might easily be a conjunction betweene the Papill and us: so it is plaine that wee must have gone wholly to them:

for they proteffe they will not come one jot tous.

The Presses were allowed to Arminians, and the Popish faction, to print any popish tenents, but sorbid to the good Protestants more might preach against their positions, much lesse print any thing for consutation of their errours or herefies, upon paine of imprisonment, sining, suppension, pilloting, cutting offeares slitting of noses, banishment, or mere cruelty then hath beene inslicted upon any Protestant among the Turks; when these and more have beene questioned in Parliament, our Parliaments were broken, the evils increased.

Yea, Parliament men were difgraced and imprisoned: and because Parliaments would not give the Kingdomes money without redresse of money out of the subjects purse, by illegall and unsufferable taxati-

iens.

First by loane, and the refusers were imprisoned, or put to intolerable charges by continuals attendance at the Council Table; and many eminent Gendemen died without mercy in the prisons; others



WELC

WC

yor

1

1

were fencinto remote Counties. Then Souldiers were billeted in ail Councies, and many Horses with their riders were sent for from beyond the Seas, to a we and fubdue the Kingdome, and by ftrong hand to wreft from usour Religion, and Lawes. But Divine providence, (by Feltons hard) cut off the actor of that defigne at that time.

Here observe and clearely see, that this warre is no new or sudden thing, nor occasioned by the Milita, as they now pretend; but the fine in effect that was intended fifteene orfixmene yeares agoe. After this another Parliament was called, woyces were forced, and illegall meanes med, but when this would not serve to their purpose, that Par-

liament as others was diffolved.

*Ther came other caxes for non-knight-hood; who and what per- * See the first lons were brought within this taxation we all know, and the multitudes of both Houfthat were imprisoned, and made to attend the Councell-Table, were

cannot forget.

d.

es

1-

ıt

.

rs

30

t-20

d

1-.

ıt

c.

After that came Shipmoney, a boundleffe and endleffe taxe; alfo . If this Partaxes for compesitions for Cottages, for Forest Lands, Timber, liament had Woods, de, mighty exactions upon Cultames, and Monopolies; almost not taken aof all things of necessary use; thereby inhaunting the prices, to the pre- way those Mojudice of the whole Kingdome, yea, to the utter ruine of divers taxes, the Trades, and Corporations: So that multitudes of Masters and Prenti- Kingdome had les cryed out of the burthens, which is now forgotten by them, and fuffered as nothankfulned is returned by them, either to God or the Parliament : much by this other couell cases were imposed upon buildings, together with many time in their other oppressions, all against law, and yet law could not helpe us; all have by this Courts of Law, and our Courts of Justice were corrupted; Judges and war, (except great Officers bought places deare, and fold their fervice in them dearer, the spoyle by to make thernfelves gayners; befides many Judges were displaced for plundering) doing justice, or for reinfing to judge unjustly a the whole Kingdome the Parliawas oppressed, all were wronged, and all lest without remedy a Gun-ments fault. powder and other Ammunition was raken from us, and wee left deftitute of necessary defence: Popery broke in upon us ? Parliaments were neglectedt Prerogative was let up, and they began topromife so themlelyes, a speedy accomplishment of all their designent onely they had lome feare that Scotland might bee some obstacle in their way fasindeede is proved) God infatuating their Counsells, to thrust upon the Scots their new Lieurgy and Popish Canons, before they had fallie finished the worke in England: (though under a faire precence of air glorious uniformity, which our brethren of Sentand did not lo well fanfy :

nopolies and effaces, as they fancy as we; nor did they give Land any great praise for the present; but refuted it, though it was manifest that it was no worse, than wa

contrived at Rame, and from thence fent into England, or

The the little (great) Bishop (like a Pope) fent his commands by his Legats and Commissioners, that they should receive that Linuxy, but not obeyed: the honeft Scots were proclaimed Rebells and Traitors, and an Army raifed to compell them: His Majetty was incented and pertwaded (with his Army) to advance to Barmicke; but by Gods providence there was a pacification, and His Majestie returned home in peace, though quickly after he returned to that wicked counfell of Bithops, and Popish affected, (all promises buried in oblivion) was perswaded to raile another Atmy a New Proclamations and Declarations was printed, full of bitternette against the Scott : and a Parliament called to raise monies for that wave: the Parliament refusing, was prefently diffolved : but the warre notwithstanding went forward: then the Scots (as we all know) entired Newcastle, standing upon their fust defence.

Then this Parliament was called to debate of the Warre, which thorough Gods goodnesse they againe pacified so the great coment of both Kingdomes; onely Bilhops, Papills, and Popilh affected, formed at the peace, especially, that His Majelly had gratioully figned the Bill (b. cause of the many great affaires in hand) that this Parliament should not be broken without the confent of both Houses; and presently they plotted how to breake it. First, they endeavoured to bring the Kings Army from Yorke against it, the Earle of Strafford having in readineste 8000. Souldiers in Ireland, to be brought hither to affit that worke, and to fubdue the Kingdome, as was before intended by the Duke of Buckingham: But this plott being (by Godsmercy) discovered, Littles axe tooke off this actor, as Feltows knife the other: then they laboured to hinder the proceedings in Parliament by their Votes (as wee are informed by the Parliaments first Remonstrance) when Voces could no longer hinder, they beed devision in both Houses and then between the King and both Houses, caused His Majestie to accuse Tome of both Honour blinds defend by both Honors me fenre that Sentinal tubels bie fome

the eyes, and defired by both Hoofes. . of gifts.

corrupts lu- But indeede they thought to have put all in aprefent uproore; and so flice, as Solo- to have broke the Parliament: having during the time they were with man spraketh the King in Seatland (as they hoped) made a partie thereis and by the honours which they had periwalled the King to bestow upon some of



dan

Pa

m

the Citizens, they thought they had blinded the City too and then having actually raised that bloody Rebellion in Ireland; intending the sime in England; they prevailed with His Majesty to come in hostile manner against his Parliament, to take thence by force those members before accused; flaving ina scroll divers others they likewise intended to accuse: so to have broken the Parliament, or forced it to their owne ends; which Gods providence and the Parliaments witedome prevented.

Then presently they endeavored to make themselves Masters and pesselfors of all the Armes and firong holds of the Kingdome : First, they bought out fir William Belford out of his place in the Tower, whom they knew to beuncorrupted and no instrument for their treason, and put Colonell Lunfford in his place; after him Sir John Byrone, & Capeaine Leg to be governour of Hull, then the Earle of Newcastle, all very fit men to betray a Kingdome.

These passages declare evidently their intention was to make warre against the Parliament and Subjects. And hence it was that the Parliament defices to fettle the Militia of the Kingdome in fafe hands; and for this cause most Counties petitioned to have it fo: So that the Militia was nor the cause of

their warre, but their preparation caused the Militia.

lene ;

a Wa

by his

y, but

HOTS. d and

Gods

home fell of

dew (

lara-

arlia-

Img,

ard:

their

cho-

both

ed at

Bill

bukl

hey

ngs

effe

kė,

e of iers

red

m-

no

een

och

igh

160

ith

the

of

he

They also made mutinies and tumults against the Citizens: First, Lunffud began in Westminster Hall, then others of that faction in Westminster, and after at Whitehall-gate and the Strand, cutting and flashing unatmed harmeleffe Citizens: and then they per waded they King from London, pretending danger to his Majesties person by tumules, when indeede there was notumules but what themselves caused. But it is a paradox, if his Majestie The letter that left London because of tumules, that they should endeavour (as they have came fro L. D. done) to make mutinies and tumults in the City to bring him this her againe, to the King But it is manifest that his Majestie was not (indeed) as aid of any hurr by the cleare, wishing City, for then hee would not have gone thorow the City (with onely one the King to be-Coach, and a leffe attendance than Ordinary) to Guild-Hall a little before take him to a his going from Landon; and it is cleare there was no cause of feare, because firong hold. his Maiefty had no affront, but supplications and prayers from the people.

But we now fee they had another end in perswading his Majestie aways The answer ed as well as in fending the Queene beyond the Sea, as also the Lord Digby and the Lundon Pe others to trafficke for men and Armes to affift their bloody defignes : then tition in part they might not be suffered to gather an Army at King from, Windfor, &c,

Then they perswaded they King to Torke, where they also pretend danger (where there was no tumiles but what they made in abuse to good Proteflants) and provide a guard of armed men and trained bands, which (as wee have feene) quickly grew to an Army of offence first to Hall, and once to the whole Kingdome; and thus you fee what their preparations were. Now

promiferh le



wha

T

inth

BE

and

ofic

Reb

Pap

din

the

an

lik

who

Now let us confider and see what their warre is; They told us they would make no warre against the Parliament, but they told us of the Kings rights and Prerogatives, which they would maintain and defend the Parestant Religion, the priviledges of Parliament, and the tights and liberies of the subject, against Innovations, and arbitrary Government.

But if that were the cause of their warre, they would not fight against the Parliament, for all these the Parliament would have to bee established for ever: First, for his Majestics sust rights and Prerogative they offered confirme to Ham and his posterity; year more to make him the happiest of all his

Progenitors.

And for the establishing the Protestant Religion, together with the continuance of the just and ancient priviledges of Pathament, and the known rights of the subject, it is all the Pailiament delices of the King; that which they from the beginning (as still) doe humbly supplicate his Majesty for, against all Innovations and Arbitrary Government: therefore that can be no cause of their warre.

Besides, I thinke no man needs information to affure him, that the carse why Popery is so farre broken in upon us, and so much innovation and atheirary government as of late yeares, but heene want of Parliaments, and yould with greater violence breake in if this Parliament were not.

Nor was it ever knowne, that any free elected Parliament of 500 or 600 Lords and Gentlemen of leverall Counties and families, were the cause of al ny innovation or arbitrary government, nor is it likely can be 3 but contrary have ever beene, and at this day are the security of this Kingdome against both: and therefore it is that this warre is made against this Parliament to destroy it, & with it all other and to bring in an Arbitrary Government of It is true, particular men and private counsells may be corrupted to please Kings (in hope of prefent honours, and greaveltares) to berray a Kingdome; as private counsells at this day. And particular men, lately fled from this Parliament to archiefe their private ends, care not to deftroy the privileges of Parliament, or to take away all Parliaments; (or which is worfe) by the fame Army they breake this, to force a pact Parliament of their owne choyce, and to make us flaves by act of Parliament, fet up Popery by the Authority shat threw it downe, and kill us with our owne weapons. This is cleare as the light, yet men will not fee it, but are willingly held in the fooles paradife, and fuffer themselves to be deluded by Proclamations, Declarations and Prote-Aarlons, which are but the fnares of the wicked to eatch scople men; all which though they have paffed under the Kings Name, I hope his Majesty never faw nor heard of, because they have beene all satisfied, and their actions quites ? by to their promises and protestations, like Owers,

y mould he Kings e Proce perties d

amitthe thed for Heo Conof all his

he con-HOME which for 2afi bet

canfe und ats, and

T 6co ofzi intrathnie 01:10

CA leak me Par+ Par-

ame and hat the md

tent

nd 8

who fer their faces Eastward, when they meane to row Westward, Therefore it will be the wisedome of every man to make his eyes Judge in this cause rather than his cares; actions belt shew the intentions; every tree

k knowne by his fruit. " " Holan I to hangber the

At the entrance of Queene May to the Crowne, great protestations were made to maintaine the Protestant Religion, but we fee her actions were de-Amétive to it. The like Protestations we have heard concerning Ireland, and great caling upon the Parlliament for affiftance of that Kingdeme, but as often as preparations were made, all affiftance and helpe was hindred, and the Rebells were from hence firengthened.

Wee have heard several Proclamations to put Lawes in execution against Papills: but wee fee that the Parliament themselves were restrained, and might not execute the knowne lawes upon them, though they by humble peutions fought it, and now we fee them in belt efteeme, and most trusted.

We have heard great promifes that there was no intention to make warre against the Parliament, and seene it testified under many Lords hands now in the Kings Army) onely a guard for the Kings person : but wee see a milerable and bloody warre to destroy the Parliament.

We heard great protestations that no Papist should bee admitted into the Aimy: but we may fee Papifts fwarme in that Atmy (yea in the Kings Court) like waspes about a honey port, and in the North under the Command of the Earle of Newcastle, you may see 8000 professed Papists on a cluster.

We heard heaven & earth called to witnesse, that their warre was to defend Proteffant Religion: but it were Brange to fee lo many papils fight for it; but the ware to, why doe they let up publike Maffe in Torke and other places where that Army is ? and imprilon Protestant Ministers, and all others that doe but fay they fight for the Protestant Religion? We have heard protestanone that priviledges of Parliament should be maintained, and the liberty of the lubje A, but if a Parliament may be broken by force; how can priviledges and liberties be preferred?

You will fay we have Triennial! Parliaments: I answer, that it is nothing, for the King is no more bound to be present at any Trienwall Parliament to confirme any Act (if it be called) than at this; befides the King is no more bound to call any Triennial Parliament, than he is bound to preserve this.

We have heard Proclamations prohibiting plundering by the Kings Army, and molefting his good subjects: but we see they doe plunder daily in all plares, except where they cannot overcome, or where nothing is so be had.

We have heard of an acceptation of an accommodation, and feene it published by their owne faction: but we see them the next day come furiously and treacherously upon part of the Parliaments Army at Brainford, and barba-

T

inth

BE

mac

Ant

and

ofic

Rel

Pa

agi di

an

13

who

Now let us consider and see what their warre is; They told us they would make no warre against the Parliament, but they told us of the Kings rights and Prerogatives, which they would maintain and defend the Processant Religion, the priviledges of Parliament, and the tights and liberties of the subject, against Innovations, and arbitrary Government.

But if that were the cause of their warre, they would not fight against the Parliament, for all these the Parliament would have to bee established for ever: First, for his Majestics just rights and Prerogative they offerso confirme to Him and his posterity; year more to make him the happiest of all his

Progenitors.

And for the establishing the Protestant Religion, together with the continuance of the just and ancient priviledges of Pathament, and the knownerights of the subject, it is all the Parliament desires of the King; that which they from the beginning (as still) doe humbly supplicate his Majesty for, against all Innovations and Arbitrary Government: therefore that can be no cause of their warre.

Besides, I thinke no man needs information to assure him, that the cause why Popery is so farre broken in upon us, and so much innovation and atbitrary government as of late yeares, but beene want of Parliaments, and would with greater violence breake in if this Parliament were not.

Nor was it ever knowne, that any free elected Parliament of 500 or 600 Lords and Gentlemen of leverall Counties and families, were the cause of a ny innovation or arbitrary government, nor is it likely can be 3 but contrary have ever beene, and at this day are the security of this Kingdome against both : and therefore it is that this warre is made against this Parliament to delifoy it, & with it all other and to bring in an Arbitrary Government coa It is true, particular men and private counsells may be corrupted to please Kings (in hope of prefent honours, and greateflates) to berray a Kingdone; as private counsells at this day. And particular men, lately fled from this Parliament to atchiefe their private ends, care not to destroy the priviliges of Parliament, or to take away all Parliaments; (or which is worfe) by the fame Army they breake this, to force a pact Parliament of their owne choyce, and to make us flaves by act of Parliament, fet up Popery by the Authority shat threw it downe, and kill us with our owne weapons. This is cleare as the light, yet men will not fee it, but are willingly held in the fooles paradife, and fuffer themselves to be deluded by Proclamations, Declarations and Prote-Aarlons, which are but the snares of the wicked to catch somple men's all which though they have paffed under the Kings Name, I hope his Majesty never faw nor heard of, because they have beene all satisfied, and their actions quite contrary to their promises and protestations, like Owers, (0)

y Would ac Kings e Procepercies d'

ainstthe thed for to confall his 1-4 100

he connowne which for, aafi bee

caufeind ats, and

T 600 ofzi mtragainst nt to CA leaft

ome, Par-Parame

hae che mo te-

and

nt his nd

10

who fer their faces Eastward, when they meane to row Westward. Therefore it will be the wisedome of every man to make his eyes Judge

in this cause rather than his eares; actions best shew the intentions; every tree h knowne by his fruit. 1 22 : 20 21 1 10 20 2 50 2 14 10 2

At the entrance of Queene May to the Crowne, great protestations were made to maintaine the Protestant Religion, but we fee her actions were definctive to it. The like Protestations we have heard concerning Ireland, and great calling upon the Parlliament for affiftance of that Kingdeme, but as oficias preparations were made, all affiftance and helpe was hindred, and the Rebells were from hence ftrengthened.

Wee have heard severals Proclamations to put Lawes in execution against Papills: but wee fee that the Parliament themselves were restrained, and might not execute the knowne lawes upon them, though they by humble peditions fought it, and now we fee them in best esteeme, and most trusted.

We have heard great promifes that there was no intention to make warre against the Parliament, and seene it testified under many Lords hands now in the Kings Army) onely a guard for the Kings person : but wee see a milerable

and bloody warre to destroy the Parliament.

We heard great proteftations that no Papift should bee admitted into the Aimy: but we may fee Papifts fwarme in that Atmy (yea in the Kings Court) like waspes about a honey port, and in the North under the Command of the Earle of Newcastle, you may see 8000. professed Papists on a cluster.

We heard heaven & earth called to witnesse, that their warre was to defend Protestant Religion: but it were strange to see so many papills fight for it; but the ware to, why doe they let up publike Maffe in Torke and other places where that Army is ? and imprilon Protestant Ministers, and all others that doe but fay they fight for the Protestant Religion? We have heard protestahons that priviledges of Parliament should be maintained, and the liberty of the fubje A, but if a Parliament may be broken by force; how can priviledges and liberties be preferred?

You will fay we have Triennial! Parliaments: I answer, that it is nothing, for the King is no more bound to be present at any Triential Parliament to confirme any Act (if it be called) than at this; befides the King is no more bound to call any Trienmial Parliament, than he is bound to preserve this,

We have heard Proclamations prohibiting plundering by the Kings Army, and molefting his good subjects: but we see they doe plunder daily in all plares, except where they cannot overcome, or where nothing is to be had.

We have heard of an acceptation of an accommodation, and feene it published by their owne faction: but we see them the next day come furiously and treacherously upon part of the Parliaments Army at Brainford, and barba-

(10) roully flew many men, more righteous than themselves, an act like themselves

We have heard of a gratious acceptance of the City Petition, and a readi-

nesse to imbrace propositions of peace, but we have seene some of the petitionnes excepted against, and accused of Treason; he that hath but halfe an eye may fee their aime when they flatter, and animate the rudest of men to rebell against authority, and overthrow the Government of the great City, to make way to overthrow the Lawes of the Kingdome. Skilfull fishers will fish in troubled waters, and bankrupt Cavaliers can make best pillage in a divided City; and this is their aime without difference to friend or foe, the pillage of one is as fweet as the other: propolitions of peace have beene fent monstrance of as we defired, and they expected, with an humble petition of both Houses to the King to remove the caule of the watte, and accept of their propolitions ; ding the Treawhat effect it hath wrought let the world judge.

> But the people of this kingdome ever have, and I hope ever will account Parliaments the fittelt and belt expounders of the Law, and judges of offenders, either to acquit or condemne them: they never wrest the Lawes for private ends, as other expounders (or rather forgetters) of law have lately done: when the fubject (had leffe use of the law, and leffe liberty) were impriloned contrary to law, beyond the knowne power and rights of any King

of England, their habeas corpusses and all baile denied them.

Nor knew we by what Law to proceede against any Papist, though the

Lawes were knowne to us.

And by the discipline of our Church Government, we could not well diflinguish betweene Protestant Religion and Popery; the booke of Common Prayer(though no idoll, was idolized) which hath in it good and holy, things may be, and was abused, contrary to the institution & meaning of the Parliament first instituting it. Things ceremoniall were urged as substantiall, what the Archbishop and his Romish pensioners pleased, and yet be no innovator: but for the Parliament to define any diminution (though of things offenfive) is innovation: whatfoever makes for Popery may be added, but nothing popifh taken away.

For my part, I protest before God the searcher of all hearts, that I am no Sectary, (so called) but a true Protestant, according to that established Do-Erine of Queene Elizabeth and King lames of bleffed memory : I disallow the opinion of the Brownists, and I condemne the opinion, doctrine and praclice of Papilts or Annabaptilts, and never contemned, or (wilfully) neglected the common prayer in any affembly. Yet I am confident (and I think upon good ground) that the common prayer hath some needlesse things in it, or follow the and some offenfine, (as they may be in the worlf fense interpreted; thus much

aw in ebedi- for information of the prefent warre,

t is a great lisquiet and rouble to a tate, whe men vill goe before he Law and

nc:.

Se the Re-

both Houses

of the expen-

ty of peace at Oxford.

Lafly,

Laft

dis W

Fire

Seco

Thi

Fou

Fift

Six

Liwe

Ba

Th

erfor

Relie

Th

Hages

not d

Th

erre

other

DIIVI

that

vatio

ofP

all t

thi

fen

be

tal

th

1

Lastly, consider who, and what persons are the contrivers and actors in his warre: which are all of one of these sixe kinds.

First, Jesuites and professed Papists. Secondly, Bistops and corrupt Clergy.

Thirdly, Lords and Gentlemen, popishly affected.

Fourthly, Delinquents and Patentees.

Fiftly, men of broken fortunes.

Sixtly, Atheifts, and extreame deboyft men.

And thefe all agree in one finall end (viz.) to berray Protestant Religion

lawes, and the just Liberties of the Subject.

But the three last forts named, have each a particular end to themselves.

The Delinquents aime is, their owne present preservation, to rescue their prions and estates from the justice of the Law, preserving themselves before Religion, Law, or posterity.

Those of broken fortunes aime at pillage, to make themselves great en faces out of the ruines of the Kingdome, which they cannot doe if Law bee

not destroyed.

nicives

Leadi-

petiti-

an eye

[[sdar.c

ty, to

rs will

c in a

oc, the

ie fene

ifes to

ions:

count

ffen-

for

ately.

im-

ing

the.

di-

ion

ngs

12-

nat

:10

c)

0+

The deboyst Atheists seeke to enjoy their licentious liberry, which they prefine before Law or Religion. They hate the very name of reformation in others, yet these are the menthat tell us they fight for the protestant Religion, priviledges of Parliament, and the subjects Liberry: But wee must believe that they have learned that damnable art of equivocation, or mentall refervation of the Jesuites.

That when they protest to fight for the Protestant Religion, priviledges of Parliament, and the subjects Liberty, their meaning is, that they fight for all these as ours, to take them from us as they doe our estates, or as a theese

fights for a true mans purfe, and this is these mens warre.

Now if we examine why the Parliament and Kingdome have raised an Army, and confider their forepast proceedings, their present actions, and the persons engaged in their warre, wee shall plainely see that they aime at nothing but God's glory, the safety of the Kings person and posterity, the defence of the true Protestant Religion, Parliament priviledges, and the just Libertie of the subject against those that (say they fight for them) and would take them from us: all which are at once assaulted by the severall armies of the Cavaliers.

1. In their proceedings in this Parliament, confider the declined and adulterated condition of things in Church and State, as they found them when the Parliament began. And then take notice of their care and wiscdome to make peace betweene the two Nations, England and Scotland, His Majesty being then (by a Malignant counsell) engaged in a warre against his good subjects

of Sactland, which the Councell could not mannage for him, nor his Maje fire defert with honour, they vindicated his Majetly, stayed bloodshed, reconciled the Nations, satisfied the wronged Scott, payed the Kings Amy, disbursed great summes out of their owne patters, and ingaged themselves for much more.

2. Consider their pious care for the setting good Order and Government in the Church, presenting their mest humble desires to the King, that learned and godly Divines might consider of it, and his Majesty passe a Bill to that purpose, declaring their purpose was not an desirey our Liturgy, onely take away unnecessary Ceremonies, but weter spried.

3. Their diligence to suppreffe, and take away our many oppressions, and

tice us from the vexations of them. and an ada, ai ania and a

4. Their Iustice and good endeavour to put the Lawres in execution against Jesuites, Priests, and Papists, addressing themselves in all augusty to his Majestie for the same; But cold not streve loans a control medical to the Lawrest new ord to the T.

beides those his Majestie was graciously pleased to figure, (as they make knowne to us, by their first Remonstratives) as or said allegate through a street of the street

6. Their thankefull gratitude in reading to realign points for his prefer occasions, and future store, promiting to make him the richest King in Chiftendonic.

7. Their investred paines for above two years and an halfe in spending their time, strength and estates, neglecting whatsoever was their owner for the common good, mastered ask roll than or fragoria value and again.

8. Their eitefull provision for the falew of the Kingdome against Papils, and popish affected, by purting the Midition of the Kingdome into truste hands, when they tax eminent danger which bath hiderto preserved us, and disappeanted them, which till they fav reminent danger they medled not with, nor defired a Guard for their owns fastry in fixing; but his Majestic then promised they should neede in guord, but should bee as last as his Quene or Children; yet within very lew days after, her came in person, with about soute hundred desperate Cavalieres, armed with swords, pissolls, e.e. against some of them; therefore no marvell if the Parliament doubt to trust the King withall our Rightes, Roligion, Lawes, and Liberties; Kings are not Gods, but men, and subject to mens infirmities: yet I say not, the King is not to be trusted, (God subject to mens infirmities: yet I say not, the King is not to be trusted, (God subject to his Parliament, he intended it, and was thrust upon that breach in some violent passion, caused by that wie ked Counsell on purpose.

You will fay the King hath acknowledged that fault, and it is no more to



.

be thou

no repai

felfed it

regam

fill for

Wh

Line 9 t

eff one

when g

*6.C

kellion

pyne

na, w

10.T

ill (at

their l

Parhia

Anuch

elfe th

PIEVE

which

belee

Ward

T

God

rable

Have

fupt

nou

Kin

Yes

mex

Kin

of

OUT

ho

to

be thought on. Answer, acknowledgement is nothing without repaire, but no repaire is made. Sant confessed his faut in seeking. David, life, and confessed it with center spea, Sant by the witched countellost the Ziphires lought regains. And whilest his Majestie fillbireraines such Counfesses, hee may fill forget his promises. That which this beene, may be squine.

Who is that man for his owne particular, that would bee willing at the

s Maje-

Army,

nement

to that

ly take

is, and

gaina

to his

jed,

mide

clon

hri-

ling

VIIC,

Hes,

ftic

ind

100

lie

is

ls,

Emberequeff, to earliest all his evidences for this Lands and inheritance, and Monely upon a Bare word to posterities? much leffe a Parliament to trink die fights and inheritance of a Kingdome, upon the bare word of a King when guided by a Malignant Counfell, who teckes the Kingdomes ruiner of Confider allo their tonder care of Ireland, to Supprelle that bloody tebillion to foone as it was differently earnettly topplicating his Majettie to pine with them, by peffing a Bill for a speedy and fufficient expedition this her, which was graceoutly promiled, why not performed, let the world indeel to. Their many Meffiges and Petitions to the Ming fent from place to place; ill (at Yorke) their Meffengers were beaten, Parliament men chreatned; their houses beforged, plundered, their friends abused and pillaged busine the Parliament had any Arity on foore and after they tast an Atthy they never fruck before they were fricken: fuch was their butlewardneffe to warre! elle they might have easily ferche all that Malignani-Counfell from Yorks and prevented all the mischiefe they have fince made and done in the Kingdome; which if the Parflament had forefeene and prevented men would not have beleeved what how they fee, but would have blamed the Pathaments for-

That the Parliament have no end to themselves in this warre, but onely Gods glory and the publique good is manifest inclusive contempt of dishonorable honours and corrupt digitalics whose busconsider what tome of them have lost the favour buttheir King, and the highest of the nour and profit, others might receive what favours, honours, and digitalics a king can give, if they would be may Gods truth and the Kingdomes trust. Yea, those very men that are for this chile hated, dish musical and product and Traytors and Rebells should not be denied what consider the King could bestow upon them.

And thall not we honour fuch Champtons for Christmad fuch Patriarches of their Conferey, and defend them while the present us; to the hazard of our lives and bell fortunes with them who destinable of the historia to honourable deaths, father than to preferve their two low may difficult to produce their trust reposed by God and Men?

To all the former, adde this; that (after their offers; petitions, and propositions,

ficions formerly for peace were all rejected) they, at the request and humble petitions of many of us in the City of London and other Counties, willingly offered agains new propositions more low than the former, accompanied with the humble Petition of both Houses to be accepted, a manifest telling my of their defires of peace, and unwillingnesse to warre, if necessary need not.

In the second place, consider their present actions in the managing of this their desensive warre, having no other choyse but two extreames, eitherso fight or lose all, all being challenged, and at once assaulted by menacing armies.

Now we know that nature bath taught all creatures to defend their lives, but nature, law, and Religion teach and allow men to defend themselves from unjust violence, the law of the Kingdome allowes a manto kill rather then to be killed; and Religion restrained not that Kingly Prophet David to take Armes in desence of his life against Saul his King: if David might defend himselfe against Saul, then much more against Saule evill Counsellors.

But it is objected, that David would not lay his hand upon Saul (the Lords anoynted) when hee had twice opportunity put into his hands. Anfiver. It is true David would not, nor might not kill Saul in a treacherous manner. But if Saul would wilfully thrust himselfe into battell against innocent David and perish, David would have been guiltlesse, las appeared I Sam. 26. 9, 10. David tooke Armes in his owne desence: The Patlia, ment and Kingdome in desence of their Religion and Hereditary rights, not onely so, but to desend the Kings person, and to rescue him from the hands of cursed Dam-my Rammy Cavaliers. Therefore scandalous are those mouthes that report the Parliament takes Armes against the King.

Wee have made choice of the men, and have truffed them with all our rights: the King hath accepted of them, and acknowledged them his great Councell, and they according to their truffs defend our Rights and his perion and posterity.

They freely venture their lives and estates for us, and for our King against wicked Councellors, who seeke his Majesties rune as well as ours; These fore we are bound by conscience, law, and Religion to defend them: should we neglect them because they doe his Majesty and us right, or shall wee defert them because they will not bettay us. Though Saul had sworne that Isnathan should die, the people would refuse him, and said, Isnathan should not die. Much more would they have rescued Saul against wicked Counsellors that sought his ruine? our Parliament is not onely in danger, and with it, all that is ours: but the person of our Soveraigne Lord King Charles, by Jesuites and popush Traytors, who if they cannot poyson his soule, will poy-

fon, fia him the whom Scepter testant be deni Popery and cor of Pro len toy of late;

This appear Protect from the free time hold to restale Papilla any fix Kingdo a most to have any fix to have any fix to have any fix to have the fixed to ha

mmer

broke intru Merce and a full of

Arm files, his a

the !

mble

nied

ray-

this

TIO

cing

PCS,

lves

ber

wid

de.

ors.

the

100-

us

m-

th

2,

OC.

cs

II.

fon, stab, or destroy his body? we cannot thinke they will deale better with him than they did with Henry the third, and Henry the fourth of France, whom they slew; the one, because hee would not suffer them to sway the Scepter; the other, because he refused to breake his Covenants with the Protestant Princes. If these men should prevaile in their warre and afterward bedenied any thing, what they will firther desire for the establishment of Popery, they will as treacherously end his dayes, whose Religion allowes it, and commends us meritorious to kill any King that is a Protestant or favourer are by the of Protestants. Therefore we may in this see how farre our clergie is fal-Archbist op lea towards popery, who now detend them, and most conside in them, who minced and offate they declated to be Idolaters; tearming their Religion rebellion, their altered, as may sigh fastion, and their practice the murcheting of bodies and soules: God appeare by comparing the innercy deliver his Majesty from their Doctrines and treasons.

Thirdly, consider the persons ingaged in this desensive warre, and it will with the late appeare, that they are all his Majesties best and most saichfull subjects, three edition. Protestants, year, a Parliament, the Kings great (and knowne) Councell, able : honest and godly men, not corrupted by flattery, nor missed by the hopes of secting honour, but like Nehemiah and Ezra, stout in the cause of God, hold the sword in the one hand, whilest they build the decayed wales of sectional with the other: Men that seare God, and honour the King a Nor Papists, Anabaptists, nor Atheists, as some falsy have called them; except any such have disguised, and creachesously intruded themselves to rob the All of upright

Kingdome of their money, & betray their Army to the Enemy, and would be intentions will amost acceptable service of any that could discover any such: If any Brow-ingage themnist be accepted in the Army (which is not by me denied) they cannot be said elves for their
tohave beene incendiaries in the state; nor are they disconsonant from us in gainst arbitraany fundamentalls; one ly they differ in Ceremonies, nor are there many of ry Governebroken fortunes, nor deboyst Dammys, though some such (too many) have ment, and the
intruded themselves into the Army, (none engaged into the warre, but) as proiest eneintruded themselves into the Army, (none engaged into the warre, but) as proiest enemics of all
Mercenaries, such as love the war for the pay, but pay nothing to the warre, mics of all
and as backward to fight as unwilling to be disbanded: These by their fearethe l'apists.
full oathes dishonour God, and cause the land to mourne, and by deferring
battle, and preferring plunder, prejudice their just warre; as Achor in the
Army of Gods people. There was one Indas amongst Christs twelve Aposiles, and one Achor in the Campe of God. I pray God to purge suchour of
his and our Armies.

Now having informed you of the Kingdomes danger, and the justnesse of the Kingdomes defensive warre; for the Parliaments Army is the Kingdomes for God, the King, and the Kingdome the other is the Cavaleers Army



not,

which

food

pieft

eyes

Jud

not

83 1

enci

but

tim

TI

by

liv

rù

my, against God, the King, in future, schough hid by present flattery; and the Kingdome which they would deftroy (as wee by woefull experience feet where ever they come, or can prevaile. Be therefore exhorted to be correct ous in this cause, for God, the King, and your posterity; wisemen forewisned, will be forearmed; if through our credulity to deceivers we fuffer our felves to be deftroyed. or if wee beleeve out danger, and doe netfling to bevent it, our milery will be the greater, and we most milerable under it Confider what Mordeens in fuch a case said to Efter, and the same I say to the: If thou helpe not at this time according to thy ability, place, and degree, deliverance shall arise some other way, but thou shalt perish. Destructive war is now in the land, fuch a war as is against God, therefore fit not fill and fay with thy felfe, let others fight, give, pray, de. and thinke to bee lafe thy felfe. like Gilead, Dan, and Afber, and all reproved; But Zebalon and Nephrali are commended, who jeoparded their lives in the fields against the enemy: In the meane time Merox a people able to helpe, and neers at hand flood neuters : but Meroz is therefore curfed, and that bitterly, because the Inhabitants came not to the helpe of the Lord and his people. Therefore, all that are Gods people, or looke to have part in Christ, will now come forth to the helpe of the Lord against Band, Halt not between two ophrions, If thou be a Protestant, defend thy Religion against them that say they are Protestants, but are not. If thoube a Papist, why dost thou diffemble; profess of bee what shou art, & bewhat thou profesself: A profest Papist is in a better condition,& anore to be trusted then a lukewarm Neuter. There is but one God on truth, & one faith, in which men can be faved: The Parliament professe that one God truth, and true faith of Jesus Christ; and that they and all Gods elect (except fuch as are yet ignorant) defend, the other Army fay the like, (but the to deceive us,) and fay they take Armes to defend that which none oppole but themselves: They make Protestation and urge it upon men by sorce wherein they call God to witnesse, and so doe wee. But they have now brought the controversie to a defined liftue, for farely the Judge of all the world will doe right, and though hee now afflict his people, and for a time suspend encence, it will be alwaies fo. But he will not shew wonders in the world, and declare to the eyes of men who speake the truth, and who differe ble; a confiderate man may fee the Parliaments reality, and the others differ mulation, by the mercies of the one even to their professed enemies, and the barbarous cruelty of the other, not only to us, but to their owne friends, [907ling & plundering all, one as well as another, wimeffe Banbury, Brainfred Reading, Newbery & all Townes & places where by force or fraud, they have entered, which the Parliament forces have not done in any Towne of place) and

ce feet

rragi-

ewar-

roor

o bite.

Cen-

thee:

, de-

War

willay. felfe.

htali

my:

food

nha-

1 that

o the

bea

anes, what

m,&

ruth,

God

(ex-

ut tis

pola

orce,

now

the

time

the

em.

iffin

the

oy-

TAC

ace

where they have entred, with the hazard of their lives. Thus men confider not, nor compare their barbarous cruelty to our men their prisoners, whom they beate, wound, and sterve, with the good usage their. Cavaliers have, which are the Parliaments prifo ers, who are allowed good lodging, fire, foode of all forts, Beere, Wine, and what not? They want nothing but ho- . And libert nefty; "which they cannot take from them. All this God beholds, whole to all more eyes runne to and ho thorow the Earth, beholding the good and the bad, milcheife, but and will recompence all according to their doings; God is the righteeds ours are deni Judge of all men, he is unchangeable, his power is not weakened, his eyes ed all things not that, nor his cases heavie to heave, his justice and his mercy is the fame as in former ages; On him our eyes waite to fee his judgements upon our enemics, and his deliverance to his peop'e; were know there is a mistery in the working of Antichriffjand he a monfter baying many heads and hornes; but we are face that Amicheist shall fall, and it is probable that this is the time and werre in which England Thall cut off one of those heads. This war is his warre against Christ; and now Christ calls all that are his to stand for him. If now you denie your helpe, you denie Christ; and therefore give me leave to remember you of Christs words, (spoken to you in this case) That if you deay him before men he will deny you before hisfather : If you by Neutrality thinks to tave your lives, you will indanger to lose your foules for ever. But if in this cale for Clivit and his Golpells lake wee fole our lives, we shall furely live our foules, and procure a bleffing upon our Posteruies: every ma i is willing to enjoy the propriety of his goods, and his liberty and peace, &c. But are unwilling to be at any paines or cost to preserve or produce it; bur contrasy, many ar this diy are to extremely flupid, and grolely forded, that they take more palmes to run into greater danger, and be. Your charge how more cost to betray their rights and liberties, ore. than is by the Par- for wives, beliamout required of them for their present and furure security. The twenti- vers, and Tas ethiphre is the most they require, and that but lent; what may wee thinke of hey Gownes, fach men, but as men void of naturall affection, much more deflitute and expence in T empry of Religion, love, or charity, who disobey or refuse such an order, bee- vernes would ing by lending a twentieth pire, the other nineteene may be preferred, or quickly rec elle without order or parts, those Cavallers will by force take altogether, ver that char and by it freeignieff themselves to continue a warre to deliroy our Lawes and posterities : And if the Parliament have required more by a weekely aflement, the prefere necessity hach enforced them to it, and it is but to defend against their rage and rapine. But you will fay (and thinke you hit the naile on the head) that it is against

Law, 71 0.16 Anfw. If it be not against law to defend thy lelfe against violence, or to

but honerty.



preserve the Law it selfe from violation, then it is not against law to contribut

money as a meanes.

But a man in case of necessity in his just desence may kill, although the Law say he shall not kill; much more a Parliament (who are providers maintainers, and best judges of the Law) may by their order lawfully: in case of necessity, to desend the Law, cesse the subject at their discretion. The whole Kingdome have trusted them with Religion, Lawes, and estates, which they are to maintaine and desend at the Kingdomes charge.

If the fword, in opposition against the Law, will force, and destroy the Ordinance of the Law; the sword by the equality of the Law, may defend

the Law.

But you will say you desire peace. Answere, So doe all good men; cursed be the man that desires it not, so that it be such a peace as hath assurance of truth joyned with it: But to desire peace, or to accept a peace without truth will prove a cursed bondage, a remedy worse then the disease. Although warre be a great punishment, and the effects miserable; yet a just warre is better then a nunjust peace, a just warre will be established a true peace, but an unjust peace will prove a more destructive warre, our peace with Idolaters hath caused this warre; but to have a peace with their Idolateo, will be our present ruine: can we expect any good and happy peace so long as the whoredomes of sexebell are so many: when Israel chose new Gods, then warre was in the gates, when Israel sollowed the Gods of the Nations and delivered them into the hands of the spoylers that spoyled them.

But England hath followed the Idols of the Papilts, and worshipped Baalim; therefore God hath brought upon England the sword of the Papilts, and may most justly deliver us up into their hands to be spoyled and ruined.

Eighteene yeares agoe the Lord delivered them into our hands (as his and our enemies) to be destroyed for their Idolatry, or at least to be banished for their Treason; but wee spared and cherished them; to be as thomes in our fides, and their Gods to be a snare unto us: wee have spared them as Benhadad was spared by mercifull (though wicked) Acha'; and tas God punished Aahab and his people by the hand of Benhadad, and his people: so is the King and the people of England punished at this day by the hands and plots of blody Ieshits, and Papists.

Their designe is great upon our King, upon us, and upon all his Majesties Kindomes, God rebuke them and deliver us and that we may not faile of deliverance, (in due time) let us all of all forts, Sexes, and conditions seeke the Lord by hearty humiliation and resolved reformation; and in the,

fire.

fuft pla

hirie,

Gods:

peace v

Sughe

further

me reci

gether

tendin

populo

they ca

Which

are ab

ed, W

Youted

of the

experi

Town

15 mu

Maft

most

fortu

blood

affure

pleas

the P

10:00

to th

prefi

then

Cent

for v

then

Gor

mir

25 t

We



fift place, with zeale and detellation, feecur felves against that finne of Idelarie, as Phinehas did against Zimi and Coxbi , that fo we may appeale Gods anger; if wee withall our hearts feeke truth, it will bring us to true

peace with God and men.

tribut

h the

main-

ale of

whole

they

the

fend

rifed

ce of

ruth

ugh

re is

bur

ola-

be

the

en

nd

nd.

s, d.

d

1

d

We have fought to the Parl, for peace, but they cannot give it us, we have bught by a humble Petition to the King for peace, and that procured out further prejudice; for while we fought for the peace of the whole Kingdome. we received (from tome of that Malignant bloody Councel) an Answer altoether contrary to our expectation, & after it a letter to the fame effect, both rending to firr up Warre, (where yet by Gods mescy none is) in the great & populous City (London) And fince that a late horrid confpiracy. That because they cannot deftroy us themselves, they would fett us to deftroy one another; which God forbid we know that while we hould the band of Uni y, week mable (by Gods affistance) to defend our selves: But it we be once divided, we lay our felves open to every adversary without resistance, so be defoured, we will be warned by Ierusalems misery, (that once samous Girge of the World) by fuch fedition brought to be a heape of stones; And by the See Lofenhus experiences of the bloody enteleyes, and merculeffe Plunderings of all those in waite leru-Townes that have, or do by fuch division) give them entrance, Banhar, had falem. asmuch fecuring as King could give them, and yet Phondered, and the man (Mafter Vivers by name) who was the Cheifett agent to bring them in was most Plandered. But we will honour our King, and hazard our felves, and fortunes for his Person, Posterity; and Parliament, to rescue them from the bloody hands of that Malignant Councell, and Army of Cavaliers, and will affare his Majesty of safety and security in this Cirty, if his Majesty will be " Many Proctpleased to come to his Parliament, and to us peaceably, as our King; and to ers Prebends the Parliament, as his great and faithful Councell, and befides them we know tradef-men,

to the King, divide between his Majesty and them. "We cannot forget how much we all grouned under the burthens of op- neither for the presions late laid upon us by the hard talk Masters, that were set over us; and welfare of then we all cryed for a Parliamenr to ease us; Our bondage had some re-King nor Kingdome. emblance to that of the people of I fract in Egipt (& so hath our ingraturde) If wee lose for whilest their deliverance was working, their burthens grew greaters and this Parliathen they murraured, and so have some of us. They cryed for deliverance and mens, we must God heard their cry, we cryed for a Parliament, and God graciously yea expect to have miraculously gave us a Parliament. But because Malignant Councellors, greater without all remeas the Magicians of Egypt, have hindered our present deliverance, we mur-dy.

mother, though fome who feeke honour from the King, rather then honour for profits and

mure againftithe Parliament as they against Mojes & Aaren, God fed them thorg w the wildernelle to prove them, and they faid, they had rather have alved in Beyps &c. Thus God proves us by fome opposition, and some fay, It was better with us when we endured our former oppressions: but confider nor that our frings have provoked God, and therefore he fulfers our King to be miffed, for a great putil himelic to ds, nor understand that our impenitency hinders good things from its, and flop the Parliaments proceedings: we are a foolish and finfull people, that love our firms, and lose our liberty, we prefer the twentleth part of our mony, or the weekly afferment before our

ferr

etaft

oble

ents

mm

norl

oble

any

Ale

for t

who

fine

gain

his

that

fell

WC

Go

the

of t

G

the

the

m

M

ce

ha

th

re

D

C

ti

CWB

T

Religionas the Caust and their Swing before Christ.

Burlerus not tempe God, as the Trachter and, "nor with the militia stude of Athentical Libertines, revile out Mofes and Aurous, much leffe give all it mee to deftroy them and our felves, left we be found to high against God, we know what became of those wicked menthat cast an evil roport upon the Land of Promile, and diffcoin aged the people, laying, mighty men were in the Land, that could not be overcome. But that fome doe by seproachfull peeches, and spreading yearmous Pamphlets, and lying fictions to the dishonor of the thrice honourable Parliament, as if the Parliament had brought thefe things to this paffe, to make us die by the fivord, and our Children to be a prey &c. This the Ifractites marmuted, and were deflroyed by the plague, before the Lord, and all their Carcafes fell in the Wilderneffe, but their Children; whom they faid should be a prey to their enemyer (together with Caleb & Joffman who speak well of the Landenjoyed the promiscal bleffing, when all else were cut off.

Those damin'y Swearers, and theenith plunderers,

And weeneed not doubt (if once those Achans that are in our Armies were cast out) but God will doe the like for our Culebs and losbuabs, and all the rell of his people; that course joinly oppore the wickednesse and Idolary of thefe times, and unfainedly feeke unto God by falling and prayer, as Eff. ber did; in whose time the people of God were fold to be defloyed, under Ahafurtan as we are at this day they by the Counfell of wicked Hamen; wee by the wicked Countell of Jeffules, Papills &c. They by the Kings milled Authority against the Queene and her people, wee by the King milled in his Authority. By his Queene and her people.

Wickert Obun-Cellow wholer to Kings, deftroy Kings and whole Lingdomas.

presence of and Managers was guided by his councell (and to are all Kings) he looked good fervice repor the Comited (in the presence) as profitable, bur confidered not forfatte as the entland intent of Haman, which was definitive. Surely there was no thought in Ab effectus to deftroy Effect not her people; but Haman intendod both, he thought k not revenge to destroy part, but all the people of the



d them

r have

ne fay,

onfider

ingto

itency

are are

e pre-

re our

mulda

much

high

evill

lighty

ocby

Lions

ir had

Chil-

ed by

neffe.

omil-

mies

d'all latry

ER.

idel

MAN:

fled

his

Red

acte

no

cn-

the

NE

fews (as they doe this day in Trebond, and irresponded the High English he castily accuseth them under a Constall Notion and oth the King Thete was a certaine people feathered and dispersed amongst his people; "and their Laws divers from all people, neither keepe they the Kings Lawes, therefore not for the Kings profit to luffer them; and to put a faiter gloffe upon the oblemed Treaton he offers to give unto the Kings Treather ten thousand Tab lents of Silver.

Thus are we (all that are true Protestants) accused to the King under the mme Round-bends, having lawes and opinions divers from other people, By the mamo nor keepe the Kings lawes coe, when indeede and in truth wee are the beft Roundhead . observers and keepers of the Kings Lawes, and have no lawes divers from they doe not any but Idolaters, and prophane riotous persons, who therefore (as the Apo onely meane file Peter faith) speake evill of us because wee refuse to partake with them : Brownists and for this name Round-bead is new spring from hell, and all they are fo called but all that are who refuse any of these particulars, (viz.) to drinke drunke, to whore, to godly men & fweare God-dam-my, to fcorne at purity, to take Armes (or contribute) as good Protegainst the Parliament, to abuse, cur, or kill the Ministers of Christ and other stant. Elb. 8. his members, or in a word, he that doth not professe and doe all things II. The many that these cursed Cavaliers doe, is a Round-bead; against these (by the Coun- providence fell of the Teffines and Papiffs) is past the Edict of definition; by which working for we had periffied, had not the over-ruling and over-working providence of our delive-God caused a contrary decree (by a better Counsell) enabling us to stand in rance should the defence of our lives, as the Jewes did in Shuban, and all the Provinces faith in all fuof the King, which is a pledge unto us of our future deliverance, for where ture dangers, God giveth the meanes, he intends the end; and they that now refuse to use the meanes, are guiltie of their own blood, and of the treason intended against the King and his Kingdome. God in mercy open the Kings eyes, that hee' may see the treason and bloody defignes of those Counsellors, and bring his Majeffy againe to confult with his Parliament, his great and faithfull Councell, and besides which we know (at this time) no other. We know wife Kings have been milled, as Selomen the wifeft, holy Kings have erred, as David! the holieff, the one by the seducement of outlandish wives, the other by some remissionesse in his duty; But God opened the eyes of Solomon, and shewed David his finne, But Rebedam was milled by the Counsell of his young Councellors, and repented not, therefore was punished without repaire : And Achab milled by the flatteries of foure hundred Court faile Prophets, was flaine at Ramoth Gilead, in a battell which they would have him undertake, contrary to that good Prophet (though hated) Micaials. Now-

Anabapriffs .



Now my prayer is and ever still be, to the great and Almighty Ichords (King of all Kings) for my gracious Soveraigne King Charles, that God will shew him the error of all his Malignant Councellors, and as holy David, turne wholly to God by repentance, that so He, His, & their Posterities, may to Gods glory weare the Crownes of all His Three Kingdomes, and detend the truly Christian and Apostolike faith against Popery and all superstation, untill the end of all time; and receive the Crowne of glory for His and their Reward when time shall be no more: In the meane time, let all true Protestants pray for the peace of IernJalem, and for the prosperity of her, and of her King and people.

FIXIS.

God-dani-my, to fcome at purity, to take A mes f or contribute 1 a-

otherwise netweepers of the Kings Lawes, and have no lawer diversitions

ers and proof and trough terion, who a treate (as i.e Ano-

This is Licenced and entred into the Register Booke of the



and he follow which we know (as to be sime) no other. We know wife Kings are been milled, as Solomon the where, thely Kings have erred, as Darok he milled the control of t

dulatiful (Calculate of Lot Library) a

W.VI

od will David. es, may defend flution, ad their Prote-and of of the webs. Code of the second of the secon